

R U L E S
O F
Good Deportment
F O R
Church-Officers;
O R,
Friendly Advices to them.

Adam Pitce Engr.



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The Right Honourable

Sir HUGH DALRYMPLE,

**LORD PRESIDENT of the
Colledge of Justice,**

My Lord,

I Hope You will pardon
my Presumption, in flou-
tering this Performance
under the Wing of Your Prote-
ction. Sure I am, That I can ad-
dress none fitter than Your Lord-
ship, who hath graced the Charr
of a *Ruling-Elder*, in this Church,
ever since the Happy Revolution;

ii DEDICATION.

and hath made such shining and glorious Appearance, with flaming Zeal, managed with the Height of Prudence, for the Interest of *Christ*, which hath attracted the Hearts of this whole Church to be Your Admirers and *Lovers*. Your Lordship's polite Taste of Letters, both Sacred and Civil, together with Your Readiness of Wit and Elocution; yea, all those good Qualifications being graced with a lustrous and exemplary Conversation, which has distinguished You in the Chair of an Elder, and in the Upper-Bench in the *College of Justice*, as *PRESIDENT*; where Your Lordship has always made a bright and splendid Appearance; a Figure not unworthy of that Ancient, Noble and Honourable Family of the *Earl of Stairs*, of which You are a lustrous Branch. I must say, That many bright Ornaments,

to

DEDICATION iii

to our Part of the World, hath sprung from that Noble Root, & this would swell beyond its due Bounds to enumerate them. The *Institutions of the Law of Scotland*, done by Your Lordship's Father, is a standing Monument of his Ability.

MY LORD,

I think my self bound, in Gratitude, to salute Your Lordship with this Performace, as a Testimony of my Respect to Your Lordship, for being so good in speaking always (when Occasion offered) favourably of my *Book of Manners*. MY LORD, Kind Providence hath mounted You so far above my Sphere, that there is no other Way presents it self to me, but the sending forth this Performace to visit the World, as a slender Acknowledgment of the Sense of my Obligations to Your Lordship;

iv DEDICATION.

ship; its falling under Your Protection will sink me deeper in Arrears to Your Lordship.

MY LORD,

It is my sincere Desire and Prayer, That Your Lordship may be favoured with the Blessing of Heaven; and that You may be long preserved in comfortable Circumstances in this lower Region, to be further useful in Your Generation; and when the Lord hath done with You here, and You have finished Your Course on the Stage of this World, that You may be received into endless Bliss, to shine for ever with the glorious Angels and Saints.

MY LORD,

Your Lordships most humble,

and most obedient Servant,

ADAM PETRIE.

THE PREFACE.

Religion, Reason and Experience combine, in shewing, That a good Reputation is much to be esteemed, not only as a fair and blooming Ornament of our Persons, and commodious Mean of our Peace and Safety: It fits us to answer the End of our Creation and Preservation, in advancing of God's Glory, the Good of our Fellow Creatures, and our own eternal Happiness. A pious Person can, with Courage, run down Vice, as the Disturber of Peace, and Serenity of Mind; and that which fills the Soul with the Storms of the thundering Threats of God's Law: A Wonder of those that may justly lay Claim to good Offices from us: It shakes the Prope of our good Character, and of our Profession and Society: It invades the most formidable Power of the Almighty: It runs on headlong to the Faws of Hell.

The good Example of Church Officers cannot fail to be of mighty Influence for the Lustre of their Station that doth expose them to Observation who should be shining Lamps to enlighten others; and their Conversation
a Foil

a Foil to brighten the Lives of Men. All Church Officers should shine in their Character, and be charming in their Conversation; their Manners polished; their Language refin'd, far above the vulgar Standard. They should perform every Act of Life with its proper Graces. Men, in such a Station, that are rude in their Behaviour, make but an unlovely Figure amongst the Polite: Let them fill what Station they will, either in Church or State, they will bear but a disagreeable Character: Their internal Virtues are wrapt up in Secret: They shine only inward: They are not diffusive to others: This is not the Way to adorn the Doctrine of God our Saviour in all Things, Titus 2. 10. I doubt not but I may fall under the Lash of the Censure of those that are fond of Ridicule against the Actings of others, for my Freedom used in this Undertaking. Seeing that wise Providence has seen it fit not to place my Sphere in the Number of those that bear rule in the Church, but has ordered my Lot to move in another Orb. I must use the Freedom to acquaint my Reader, That the greatest Part of what I have laid before you, was studied by me in my younger Years, when I turned my Thoughts to the Study of Divinity. I employed a Part of my Time in studying Sermons suiting every Occasion that I thought could possibly fall out: Now, what

THE PREFACE. 3

what you have here, is the Marrow of my Sermons on the Duties of Church Officers, dismantled from its former Dress, with some Additions.

That which moved me to suffer these Thoughts to take their Flight to the View of the World, was the Advice of a Learned Minister, (after he had perused my Book of Manners) who earnestly desired me to imploy my Pen in writing on the Duties of Church-Officers. Some Years after this Advice of my old Acquaintance, I taking a serious View of my old Performance, and finding in it much suitable Matter for enabling me to go in with my Friend's Desire; I must say, that I thought it a Pity, yea, a Sin to bury that which might be of use in the World: Seeing I have no Occasion to preach on the Duties of Church-Officers; I do flatter my self with the Opinion, that this Performance will be of singular Use to Youth, that designs to embark into Sacred Orders, and even to be useful to all private Christians. I have here laid before my Reader the several Degrees of Church-Officers, that by Divine Appointment are to be in the Church, and I have treated on each of them in their several Places. In Treating on the Ministerial Office, I have proven it be of Divine Appointment. I have laid open a Call to it, and some Evidences of the same.

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THE PREFACE.

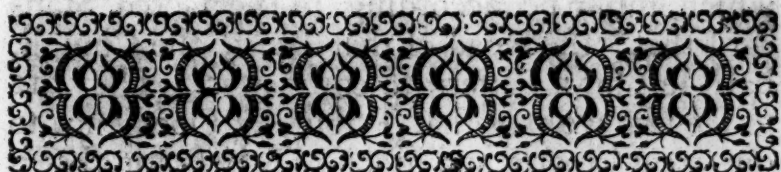
I have laid down what Qualifications such an Officer should be clothed with, and their Duties. I have laid down Methods for composing of all Divine Discourses that are used in the Pulpit. I have shew'd the Duties of People to their Minister.

As for the Ruling-Elder, I have proven that God hath appointed such an Officer in the Church; this I have done from Sacred Records, from the Fathers and Modern Writers, and I have answered what has been suggested, and objected against the same. I have laid open a Person's Call to this Office. I have shew'd the Duties of this Officer, and the Duties of the People to him.

As for the Deacon, I have spoken concerning the different Sense of the Word. I have proven that this Office is of Divine Institution. I have shew'd who hath the Right of calling of this Officer, and of sending him forth, and how he is to be sent forth. I have shew'd both their Personal and Stational Duties.

I conclude with a Poem on that Metaphor of Ministers, being compared to Shepherds.

RULES



R U L E S

O F

Good Deportment

F O R

Church-Officers.



OD, in his infinite Wisdom, for his own Glory, and the Good of his People, appointed Officers in his Church, to be flaming Lamps to enlighten his People with Knowledge of Divine Truths; and to let them see, That it is not enough to rest on speculative Notions, which only swim in the Head, and is ready to swell the Soul with Pride and Self-conceit; but that they must be endued with practical Knowledge, that sinks into the Heart, that humbles and purifies the Soul, and reforms the Life, and makes it bright and glittering, and rolls all the Powers of the Mind into a perfect Serenity, Calmness and Tranquillity.

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They are also to bear Rule in his Church ; which must be according to the sacred Standard that * the Head of that Body, the Church, hath left for a Pattern to copy after. They are to see that we pay that Tribute of Obedience to our great Creator and gracious Benefactor, that is due unto him. There are three Kinds of Officers that God hath appointed in his Church, as Ministers, Elders and Deacons. I shall speak concerning the Duties and Qualifications of each of these, in their proper Place.

We may warrantably affirm, That there are but two Sorts of Church-Officers, as Elders and Deacons: But then we must divide the Elders into those that are Preaching and Ruling Elders, and into those that are only Ruling Elders ; which comes all to one Purpose.

I come to speak concerning the Minister.

1. I shall shew that it is an Office of Divine Institution. 2. Shew the Call to this Office, and some Evidences of it. 3. I shall lay before you the Qualifications a Minister should be clothed with ; and I shall lay open his Duties. 4. I shall give you several Methods for composing Divine Discourses. 5. I shall shew the Duties of the People to their Minister.

I return to the first of these, which is, to shew, That the Office of the Ministry hath the Stamp of Divine Authority ; which I shall prove against the *Quakers*. If God appointed some Persons to the Work of the Ministry, then the Office must be lawful ; But God appointed some for that Office ; not only the Apostles, but the Seventy Disciples, Evangelists, Prophets,

* Col. 1. 18.

Prophets, whose Call and Gifts were extraordinary; but other ordinary Pastors and Teachers, who were not infallible, whom the Sacred Scriptures affirm to be as truly by Divine Institution, as the former (a). The Names that are given to Ministers, in Scripture, shews that their Office is of Divine Institution; They are called *Bishops*, which signifies, *Overseers*. I need not mention their being Rulers, Governors (b), which seems to be the same with Bishop. They have the Title of Pastors (c), Ambassadors (d), Angels (e), Labourers in God's Husbandry (f).

The Lord hath made special and peculiar Promises to Ministers, *Lo, I am with you alway, even to the End of the World* (g). The Promise of special Assistance (h); The Promise of the Power of the Keys (i); and to sympathize with them (k).

Christ requires peculiar distinct Duties from the People, in Reference to their Ministers; which shews, That their Office is of Divine Institution. They are called to know and acknowledge these that are over them in the Lord (l); highly to esteem them in Love for their Work's Sake (m); to obey and encourage them (n); to maintain them (o); and to pray for them (p). On the other Hand, we find, That there are particular Duties that God require of Ministers, that he doth not require of others, as their tak-

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(a) 1 Cor. 12. 28 Eph. 4. 11. (b) Heb. 13. 7, 17. (c) John 21. 16, 17. (d) 2 Cor. 5. 19, 20. (e) Rev. 1. 20. (f) 1 Cor. 3. 9. Matth. 20. 1. Matth. 9. 37, 38. 1 Cor. 3. 6. (g) Matth. 28. 20. (h) 2 Cor. 3. 5, 6. Matth. 10. 17, 18. (i) Matth. 16. 19. (k) Luke 10. 16. John 13. 20. (l) 1 Thess. 5. 12. (m) 1 Thess. 5. 13. (n) Heb. 13. 7. (o) Gal. 6. 6. (p) 2 Thess. 3. 1.

ing of special Care of the Church of God (*q*). They are to preach the Word, and rebuke (*r*); administer the Sacraments (*s*); and to ordain others to the Work of the Ministry (*t*). It is an Office that is and will be always necessary for the gathering in of the Elect; and for strengthening and upholding of those that are brought in (*u*).

I come now to the second Head in the Method, which is, to lay before you the Call of one to undertake that sacred Office. It is dangerous to run to that holy Function without God's Call to the same. Now, the Call of God is two-fold. 1. Ordinary. 2. Extraordinary. The ordinary Call is that which God useth most frequently in the Course of his Providence. This Call is two-fold. 1. Internal; and, 2. External. The Internal Call is, when a Man finds himself, in some Measure, fitted with Endowments suitable for that Office; and finds an Impulse and Force upon his Soul, bending the same to undertake that Office, only for the Advancement of God's Glory, and the Good of Souls. Those that design for the Ministry, they should endeavour to see if they have God's Call to that Office. It is not a Trust that a Man may take up at Pleasure. Tho' a Man have competent Abilities and Qualifications for the same; yet this will not warrant a Man to take upon him any Office of publick Trust, far less one of the highest Trust in the Nation, without

(*q*) 1 Tim. 3. 5. 1 Pet. 5. 2, 3. (*r*) 2 Tim. 4. 2, 2 Tim. 2. 25.
 (*s*) Matth. 28. 19. 1 Cor. 11. 13. (*t*) 1 Tim. 4. 14. (*u*) Eph.
 2. 3. 1 Cor. 2. 14. Eph. 4. 11, 12, 13. 1 Pet. 3. 21. 1 Cor. 4. 1.
 1 Pet. 4. 10.

without the King's Commission, or from them that are clothed with Authority from the supreme Power for that Effect: So it is here the *Apostle* plainly sheweth, That he did not dispense the Gospel of his own Head, but by virtue of his Commission from *Christ* (u).

The External Call of a Minister, to take the Oversight of a Congregation, was by the holy People, with the Suffrage of Ministers; and this was the primitive Custom, as *Eusebius* saith (w). *Cyprian* tells us; That the Faithful in *Rome* met to choose a Bishop; the whole Body of the People were called together, that he might be elected before all their Eyes, and by Suffrage of the whole Fraternity (x). Their Suffrage or Consent seems to have been evidenced by their lifting up of their Hand, *Acts* 14. 23. The Word is, *Χειροτονήσαντες*; it signifies choosing by Suffrages, as the Manner of the *Grecians* was, by stretching out, or lifting up of the Hand. We see the Apostles were careful to maintain the People's Right in choosing of Church Officers, *Acts* 15. 23, 26. *Acts* 13. 1, 2. *Acts* 15. 22. 2 *Cor.* 8. 19, 23. *Acts* 6. 2, 3. *Acts* 14. 23.

Beza calls it a Grievance to the Church, the People's being deprived of their Suffrage (y). *Cyprian* shews, That he was chosen by the Suffrage of the whole Church of *Carthage* (z). *Tertullian* shews, That the Minister was chosen by their Suffrage (a). *Gregory Nazianzen*, in a Funeral Sermon made on his Father, discourseth

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much

(u) *Tit.* 1. 3. 1 *Theff.* 2. 4. 2 *Tim.* 2. 2. (w) *Euseb.* lib. 1. cap. 6. cap. 29. (x) *Cyp.* lib. 2. Ep. 5. Ep. 68. (y) *Beza* Conf. Fid. cap. 35. (z) *Cyp.* Ep. 3. (a) *Tertul.* *Apol.* cap. 36.

much on the People's Right of Suffrage (b). Hierom (c), Ambrose (d), Theodorus, mention an Epistle from the famous Council of Nice in Egypt, in which are these Words, *Dignum est vos potestatem habere, & eligendi quemlibet, & eorum nomina dandi quem Clero sunt digni*; and after it is said, *Populus elegerit*. Syn. Constantinopolit. in an Epistle to Damasus, and others, shew, That they had ordained Nestarius, *cuncta decernente pariter civitate*; and that they had ordained Flavianus, *omni Ecclesia pariter decernente*. And also it is required, by the Council of Carthage, That a Bishop be ordained *cum omni consensu Clericorum & Laicorum*. And, in the Third Council of Carthage, Can. 22. *Nullus ordinetur Clericus sine Episcopi examinatione, & Populi testimonio*. And also, in the Tenth Canon of the Council of Cabillonens, which was in the Middle of the Seventh Century, hath these Words, *Si quis Episcopus, de quacunque Civitate, fuerit defunctus, & non ab aliis, nisi a Comprovincialibus Clero & Civibus suis, alterius habeatur Electio; sin autem aliter fiet, ejus Ordinatio irrita habeatur*. Here they make Ordination void without a Popular Call. Many Reformed Churches exclaim against thrusting into the Church one to be a Minister, without a Popular Call, See the Second Book of Discipline, cap. 3. Our Church doth strenuously stand up for the same, and hath always done. The Papists have, in several Councils, vigorously maintained the People's Right

(b) Cyp. de Sacerdotio, lib. 4. (c) Hierom. Ep. ad Rustic. Monachum, fol. 292. (d) Ambrose Ep. 82. Cyp. lib. 1. Ep. 4. & 68. August. Ep. 100. Leo 1. Ep. 95. Socrat. lib. 4. cap. 30. & lib. 9. cap. 2. Possidon in Vita Aug. cap. 4.

Right to choose their own Pastor (e); as also in the Council of *Mogunt* and *Mentz*. In the Decrees of the Pope's, it is a Canon Law, That the People have a Hand in the Election of their Minister.

(f) It was not Essential the Bishops being there, nor his Consent Essential; and consequentially it follows, that there no Need of Re-ordaining of Ministers that are ordained without a *Bishop*, and that Ordination is valid without him, as is evident from Sacred Scripture, and ancient Records. *Gelas* asserteth, That Presbyters ordain, tho' the Bishop be not present. *Ambrose* saith the same. You may see plenty of Instances advanced by the Learned Bishop *Stillingfleet*. Tho' that the Kingdom of *Scotland* did early receive the Christian Faith; yet there was no Episcopal Ordination in that Church before the Year 430, and that they were instructed without a Bishop. Their Teachers performed all the Parts of the ministerial Function (g). *Ambrose* was chosen by the Citizens of *Milan*, *Flavius* by those of *Antioch*, and *Chrysostom* by the *Constantinopolitani*ans.

The Extraordinary Call to the Ministry, proceeds immediately from God, without God's making use of Man as an Instrument, as was the Call of the *Prophets*, *John the Baptist*, and of the Apostles, *Gal. 1. 1. John 1. 33.*

He that designs to betake himself to the Ministerial Office, should look to God for his inward and outward Providential Call; and in

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(e) Conn. of Trent. Sess. 25. de Res. cap. 12. 13. (f) Epist. 66. *Athanas.* Ep. ad Orthodox. See *Smect* P. 76. Council. Nice. B. *Stillingfleet* P. 380, 381. (g) See *Fordun's Scots Chron* lib. 3. cap. 8.

Order to have full Satisfaction this Way, he should submit himself to those whose Work it is to try, examine, ordain and send forth others to serve *Christ* in preaching the Gospel. None should take upon them that Office, but such as are called (*b*). *Christ* did not come till he was sent of the Father. The Nature of the Ministry requires it, for they are God's Legates and Ambassadors (*i*), God is wroth with those that go without a Call, it is a Breach of the good Order of the Church, for none were to go out to that Office (*k*), neither under the *Old* (*l*) nor *New Testament* (*m*) without a Call. It is most consistent with the Glory of God, the Safety and Good of the Church: Such as have the Power of trying him, are to see if he has a competent Measure of Natural and acquired Gifts, as is necessary for One of that Station, a Scholar by Study and Pains, and a true Christian as to Grace, Experience, Piety, and of a sound Mind; not a Novice (*n*).

I shall give some Evidences of a Call to the Ministry. 1. It may be known by a Person's Qualifications for that Office, he qualifies and fits all he sends forth to carry his Message, as he did the *Prophets* and *Apostles* (*o*). He endues with an Aptness to teach (*p*), to communicate to others (*q*). He gives them Grace (*r*), acquaintance with the Scriptures (*s*), and of Human

(*b*) Heb. 5. 4. 5. Heb. 3. 2. (*i*) 2 Cor. 5. 20. 1 Cor. 4. 1. (*k*) 2 Tim. 2. 3. Jer. 23. 21 (*l*) Isa. 6. 8. Jer. 1. 4. 5. Isa. 6. 1. 2. (*m*) Luke 4. 18. John 20. 21. Rom. 1. 1. Gal. 1. 1. 1 Tim. 3. 6. 2. Tim. 2. 15. (*n*) 1 Tim. 3. 2. (*o*) 1 Cor. 12. 8. 2 Tim. 2. 7. Matth. 13. 52. (*p*) Matth. 13. 52. (*q*) Rom. 1. 15. (*r*) Eph. 4. 11, 12. (*s*) Luke 24. 32, 45, 46, 47.

Human Literature that is fitting for the same.

2. He may know his Call, by his Inclinations being so bent, that he designs to prosecute the same over the Belly of all Difficulties that may stand in his Way, and labours to grow in Holiness, Grace, and is diligent in the Use of all lawful Means to fit for the same, and after he has been frequent with God by Fasting and Prayer for his Direction, and after all, he still finds his Inclination bending to that Office, having nothing in View but the Glory of God and the good of Souls. 3. When Providence concurs with all these, and he is ordained by those that have the Power of trying, and laying of the Hands on for that End; he may with Peace of Conscience exercise his Gifts in the Station of a Minister of the Gospel.

Question. May not a private Person preach Publickly? *Answer,* No, for Christ hath appointed none for the edifying of the Body of Christ but *Pastors* and *Doctors*; for none hath a Power of binding and loosing by the preaching of the Word, but such as are sent, which sending was by laying on of the Hands of the Presbytery (*t*).

When a Minister is favoured with Clearness as to his Call, then with Confidence he may endeavour to perswade his People, that he is the Ambassador of Christ, 1 *Cor.* 4. 1. 2 *Cor.* 5. 20.

3. I come to shew the Qualifications of a Minister. A Minister ought to be a good Man, endued with all Moral and Evangelical Virtues (*u*), shining with all the Graces of the Spirit of God;

(*t*) 1 *Tim.* 4. 14. (*u*) *Acts* 11. 24. *Tit.* 3. 8.

God, and with Purity and Holiness, regulating his Life and Conversation according to the sacred Standard of God's Word, that so his Hearers may not have it to say to him, Physician heal thy self: If he should commend Virtue and run down Vice in the most agreeable Form, and with the most pungent Arguments, with the Height and uttermost Strain of Eloquence, Fervour and Warmth of Imagination; Conscience will stare him in the Face, (if he be vitious and Impious) and lay his Guilt before him; and if his Wickedness has taken Air in the World, and is known to his Hearers, it will mightily mar their Edification, it cannot be thought that he acts by the Spirit of God, that has not the Spirit residing in him. Our Lord says to his Disciples, *Ye are the Light of the World*; therefore it well becomes Ministers to shine in their Example, which is more effectual than Precept. To preach so as to edify, your Life must be above Reproach, and the Hearers must have an Opinion of your Probity. An unblemished Conscience will inspire the Soul with Vigour and Life, to exhort and reprove as it becomes an Ambassador of Christ; it will enforce your Sermon with Vivacity and Sweetness. A Minister should carry himself well at all Times, in the Pulpit, and out of it. In the Pulpit, he should behave as it becomes the Ambassador of *Christ*, whose Message he should bring with Gravity, Seriousness, Plainness, Grace, Eloquence, Prudence, Delectableness and Boldness, not fearing the Face of any Man in the Discharge of his Office, who will not out of Fear or servile Compliance, balk any Truth or Duty,

ty, reckoning still that he should obey God rather than Men. He should always carry himself Religiously, walking humbly with God, righteously towards Men, and charitably towards the Poor (x). He should not be Morose, or Stoical in his Conversation, he should be of an obliging sweet and winning Temper to all, not esteeming the lowest below his Regard, nor the highest above his Concern; and yet rendring Honour to whom Honour is due, and Obedience to whom the same is due. Not soon angry, nor soon put out of due Temper. No Railer or Striker, nor promoter of Faction, Sedition or Strife, preferring the publick Good to his own private Interest, living above the Censures and Reproaches of others, for he is careful to recommend himself to the Consciences of all Men in Well-doing; yet where Men allow themselves to censure unjustly or uncharitably, from Prejudice, Passion or Emulation, he values such Sufferings little, seeing he has the Testimony of a good Conscience to comfort him. A Minister should shun all Appearance of Evil, he must not only abstain from Drunkenness, but from Tipling, from Taverns, Ale-houses, except on urgent Occasions, and to stay no longer than Occasion demands. He is to abstain from ungrave, sinful Recreations. He is not to give too much of his Time to any Recreation.

A Minister should be of shining Conversation, advancing the Honour of his Profession by exemplary Piety (y). A Minister's unbecoming Carriage gives a dreadful Wound to the Gospel, and is a Skreen for the Loose and Profane

(x) Rom. 13. 7. (y) Mal. 2. 7, 8, 9. Jer. 10. 21.

fane to skulk under to cover their Wickedness, and to look upon them as disingenuous in their Doctrine, and it deeply sinks the Esteem of that holy Order (z). To perform that Office to Advantage, he ought to behave himself well without Offence, shewing himself a Pattern of Piety, that so his People may conclude, that he firmly believes what he teaches, and that he looks on himself as bound to follow all those Rules that he lays before them. This will be a Mean to store their Souls with high Esteem and flaming Love to him and his Doctrine. His Thoughts should carry him Heavenwards, and as it were translate him into those upper Regions. He should be always careful of preserving his Reputation, yet without Vanity, observing a due Temper between the despising the Censures of the Multitude, and the servile courting Applauses: He should have a perpetual Gravity and Decorum in his Deportment, that he fall not under publick Censure. He must never wander out of Sight of Religion, nor suffer his Soul to forget Divine Matters. He must not forget his Duty to God, nor to his Fellow-Creatures, and that his Sins will be more highly aggravated than the Sins of others. A Minister should set a blessed Jesus as a Pattern to walk by in all his imitable Perfections (a), who shin'd in Meekness, Humility, Charity, Compassion, Self-denial, and in Obedience, which he presses upon his Followers. Those amiable Virtues have lustrious and attractive Charms in them, which draw forth the Hearts of Hearers to them, and enforce

(z) Tit. 2, 7, 8. (a) Matth. 4, 23. Acts 20, 24. Rom. 15, 19. 1 Cor. 1, 2.

enforce their Doctrines. If he has got a good Character in the World, he should sedulously endeavour to keep up the same, that so his Glory acquired do not vanish into the Smoke of Detestation (*b*). What *Seneca* hath said concerning many *Philosophers*, may be said of a vitious Minister, you would think they spoke their own Mind, in declaiming against Lewdness and Ambition, yet must you look on them as *Physicians* whose Boxes have the Titles of wholesome Medicines written on them, which contain only Poison within.

A Minister should be one that is much taken up in Fasting and Prayer for a Blessing on his Labours, (*c*) and for the constant Assistance of the Spirit, and lively Impression of Divine Matters, and that the hardest and most difficult Parts of it may be made easy and sweet, and successful in answering the End of the Ministry. He should endeavour to have his Soul brought up to the uttermost Stretch of Fervour and Seriousness, guarding against wandering of the Heart, while addressing the Searcher thereof who is Omniscient, and he should have a deep Sense of the Things he prays for, and a holy Submission to the Will of God, and Confidence in him, (*c*), that he will send none forth on their own Charges. Prayer should be frequently every Day his Work, but he should set apart a Day of the Week for the more solemn Performance of it.

A Minister when he is to appear in Publick as an Ambassador of Christ, he should endeavour to have his Spirit deeply impressed with the

(*b*) *Seneca De Ben.* lib. 4. cap. 21. (*c*) Eph. 1. 5. Phi. 4. 19. (*d*) 1 Cor. 9. 7.

the Majesty of God, whose Message he is to bear to his People, and he should act Dependence on him for Success in his Labours, for it is only his Countenance that can make Endeavours to prosper.

A Minister should devote and give up himself to the Lord in Covenant; for he is under a double Relation to God, both as a Christian, and as an Ambassador of *Christ's*, for the very Nature of the ministerial Work supposes an Agreement between God and him, whose Servant he is: The Minister at his Ordination is solemnly engaged to the Service of God in that Station; but I mean, that he should personally in Private devote himself to the Lord. I am not alone in this Opinion, see the Learned Mr. *Fleming* (e) concerning the Ministerial Work.

A Minister ought not to be of a Haughty peevish Temper, an impatient insolent Disposition is uneasy to One's self, and to all that they are conversant with, and will render him unsuccessful in his Labours. He must lay his Account to bear Injuries, unjust Censures, Calumnies, and to see himself neglected, and others preferred to him. Often Times Men of eminent and shining Parts are neglected, for want of Greatness of Soul to aspire, and powerful Friends to support them, when Men of far lower Size are preferred. He must study to deserve Preferment, but he must wait patiently on a wise God's Time for conferring the same. He must never endeavour to raise himself on the Ruins of others. An Air of Modesty, running through the whole Behaviour of a Minister,

(e) P. 209, 210, 211, 212, 213, 214, 215, 216.

fter, is most amiable and engaging, and where that does not appear, he loses his Character, and contradicts his sacred Profession, and exposes himself to Contempt. A Minister should have his Conversation Grave, Serious, not Light and Frothy, Worldly or Vain and trifling, remembering always that he must give an Account in the Day of Judgment, of all his Words Thoughts and Actions. He should still be dropping in every Company some Thing edifying; but let it still be done with the height of Prudence, and with a friendly grave and pleasant Air. I do not mean that Ministers are to confine themselves always to what is Spiritual; yea, innocent Recreations are necessary for the Health of our Bodies, and that Ministers who are called Fishers of Men, may have Opportunity to busk their Hooks with Guile, that they may catch Souls to *Christ*. I mean no farther here, than what the *Apostle* doth in his saying, *He became all Things to all Men, that he might gain them to Christ*. Humility is a bright Ornament for a Minister, a Foil to those they are conversant with, when used in an obliging Manner; it shews a true *Sterling* Judgment, whereas a proud starched Way over-clouds and obscures a Man's brightest Perfections, and renders him despicable, and cools Peoples Affection towards him, and it makes the Lamp of his Profession burn dim, when he finds that he lives not on the Breath of Popular Air. It is an Eye-sore to him to be overshadowed by the brightness of others.

A Minister should be endued with Prudence, Courage, Patience, Gentleness and Softness, that
may

may fit him to bear Injuries, to endure Contempt, or to treat People with that Mildness that *Christ* has enjoined his Followers. A soured fretful and spiteful Temper doth great Mischief, when it bursts forth and taketh Air, both to him that is under the Power of it, and to the Church it gives great Offence and Scandal, the Smoke of it will darken all his shining Qualifications; and even although he is Master of so much Prudence, as not to suffer the same to take Vent, but keeps the same boiling in his Breast, it throws him into dreadful Uneasiness, and unfits him for Duties, and is offensive to God who is the Searcher of the Heart, and will narrowly scan our Thoughts in the Day of Judgment. All do agree, that a cool Spirit is the much fairer Way to gain Profelytes than a fierce One; for a boisterous Way is apt to be suspected as a Design to expose and insult.

A Minister should have his Soul richly stored with Zeal for God's Glory and the Honour of the Christian Religion, the good of the Souls of Men, to rescue them from endless Misery, and a sincere Desire to put them in the Way to endless Happiness; and for this End, he should spend the whole of his Time, and he should guard against every Thing that may have the least Tendency to divert him from the same, as his involving himself in Civil Affairs. *For no Man can serve two Masters: For he will either hate the one, or love the other, or cleave to the one, or despise the other. Let every one continue in the Vocation in which he is called.* A Ministers Soul should burn with Zeal against the dark Clouds of Errors, which are unluckily

ly raised; and alas many that are under the clear Light of the Gospel, are fond of the gloomy covering of the Night of Ignorance. May the Lord draw by the Vail of their Guilt, and make a Display of his attractive Excellency, that their Eyes may *see the King in his Beauty*, and that their Souls may be allured to flee on the Wings of Faith and Love to him, who is the everlasting Spring of Comfort, and the Source of Light.

A Minister is not to have Views to the Things of this World, in his betaking himself to that Office, as the Author of the Christian Eloquence saith, Pag. 46. "That is altogether
 " prophane, they are fond of producing them-
 " selves, are impatient to get a Name, and to
 " distinguish themselves in the Eyes of the
 " World: for which Purpose, the Pulpit, they
 " think, is a very proper Theatre. How
 " many are there who preach only with
 " this Hope of making their Fortune?" He should seriously consider his Views and Purposes; if they are directed for the Advancement of God's Glory, and the good of Souls, this should always be their Design, and they should have this in their Eye in all their Sermons, and in every Part of their ministerial Work: If this is not their End, all their fine Qualities will vanish into Smoke, and they may be afraid that God in his righteous Judgment will baffle their Designs, and make them abortive: Yea, they may be afraid of everlasting Damnation. He who seeketh not his own Honour, he is ready to say with the Apostle;

(a) *We preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus Sake.*

A Minister should not stand upon yielding up his Life for Christ's Sake, when called to it. *None of these Things move me, neither count I my Life dear unto my self, so that I might finish my Course with joy, and the Ministry which I have received of the Lord Jesus (b).*

Whilst I mention this Duty, I say that all Christians, as well as Ministers, ought rather to suffer, then to pass by or deny any of the Truths of God; I mean not only the Weightier and Fundamental, but even all the Truths of God that are held forth in the Scriptures: For every one of them are of more Value than Millions of Lives; a small Breach makes Way for a greater.

Quest. May not a Minister use lawful Means for the Preservation of his Life, as flying in Time of Persecution?

Ans. It is clear that a Man may, and ought to use all lawful Means for the Preservation of his Life, as Flight in Time of Persecution; yet it is not lawful at all Times to flee in Time of Persecution. That Ministers may, at some Time, flee in Time of Persecution, we have Christ's command for it (c), and Examples of the Saints doing so, both under the *Old* and *New Testaments*, as Jacob's fleeing from Esau (d), Moses out of Egypt (e), Obadiab's hiding a Hundred Prophets from the Fury of Jezebel (f), Elijah fled to Horeb (g). And under the *New Testa-*

(a) 2 Cor. 4. 5. (b) Acts 20. 24. Phil. 1. 20. (c) Mat. 10. 23. (d) Gen. 27. (e) Exod. 2. Heb. 11. 27. (f) 1 Kings 18. 13. (g) 1 Kings 19. 3.

Testament we read of *Paul's Flight* (*b*), and of *Christ's Flight* (*i*).

There are Times when a Minister may not flee, when he finds that there is hope of his doing good by Preaching (*k*). If the Persecution be against the whole Church, he is not to flee, for the Strong are called to strengthen the Weak; but if it be against a Pastor's Person, he ought to flee, if his Flight tend to the Peace of the Church; yet he is not to lay down his Charge, but he is to return as soon as he finds it for God's Glory and the good of the Church. When God in his Providence opens a Door to escape Danger, we are to reverence it, and not to tempt the same. We find that when the *Angel* set *Peter* at Liberty, he fled (*l*).

A Minister must not think, That at his Pleasure he may lay down his Office; he is a Person that is solemnly devoted to the Lord, to serve him in that Station, so nothing that is devoted must be alienated; it is the Height of Sacrilege to leave the Work of the Ministry as long as they are able to serve in that Station; and when Providence unfits a Man for performing his Office, he should demit timeously, or provide an Assistant that is acceptable to his People (*m*).

A Minister, must look on his Work as dangerous, when they do not administer the same aright. We have a dreadful Threatning against them that give Offence, *That it were better that a Milstone were tied about their Neck, and thrown*

B 2

with

(*b*) Acts 9. 25. 29. 30. (*i*) Joh. 10. 39. (*k*) Acts 18. 10. (*l*) Acts 12. 7. (*m*) 1 Tim. 4. 10. 13, 14.

with it into the Depth of the Sea, than that they should offend one of Christ's little Ones (n). Now, feing that there is so severe a Threatning for offending of one, what must there be against those that offend many? We have a severe Threatning against those Ministers that do not warn People of their Sins and Danger (o). It is also dangerous for the People to have negligent and unfaithful Ministers over them. Many thundering Judgments, are denounced against the unfaithful Priests under the Law, and poured out upon them (p).

A Minister is not to look on his Work as easie. *Jeremiah* says, *Lord, behold I cannot speak, for I am a Child (q).* And *Paul* says, *Who is sufficient for these Things (r).* It is uneasie to plumb the unfathomable Depths of the Gospel, and to open these in a mixt Multitude, and it is no small Matter to bring them home to Mens Consciences, by a true and exact Application; it will require the highest Flights of a raised and sanctified Imagination, the quickest Contrivance of a lively Invention, the greatest Depth of a critical Judgment, the strongest and most ready Memory, warm Affection, and clear Gospel Elocution. It is no small Matter to speak to the most High God, as the Mouth of many Hundreds; where there is great variety of Cases and Circumstances. It is not easy to exercise Discipline: Nor is it
easy

(n) Mat. 18. 6. (o) Ezek. 3. 17, 18. (p) Lev. 10. 2. 1 Sam. 2. 3. Isa. 56. 10. Jer. 52. 8. — Hof. 4. 1, 2. 6. Ezek. 14. 14. Jer. 6. 13. Joel 2. 17. Zech. 11. 13. Jer. 23. 22. Ver. 11. Ver. 48. Mal. 2. 1. Jer. 3. 15. Ezek. 3. 17. & 33. 7. & 22. 26. & 34. 2, 3, 10. Dan. 12. 3. (q) Jer. 1. 6. (r) 2 Cor. 16. Chap. 3. 5. 2 Tim. 2. 3.

easy to visit the Sick, and to speak to them and pray for them, as Persons stepping into Eternity: Nor is it easy to instruct the Ignorant, and to resolve the Scruples of an afflicted Mind: Nor is it easy to convince Gain-sayers, and to defend the Gospel Truths against all Adversaries. It is a Bodily wasting Office, sedulous Studies spend the animal Spirits, together with a sedentary Life; for while by close thinking the Spirits are drawn up into the Brain, the rest of the Body must turn weak for want of animal Spirits to Perform, Digestion and Chilification. The wise Man says, *That much Study is a weariness*, Eccl. 12. 12. A Minister has a great Trust committed to him, As the Souls of his People, the Key of Doctrine and Discipline of God's Church, the Gospel and all Gospel Ordinances: He is Christ's Ambassador, and must keep close to his Commission and Instructions, he must observe all that is commanded him (s). He must defend the Church from all Errors, and especially from those that sap and undermine the fundamental Articles of the Christian Faith.

A Minister should shun all unnecessary and familiar Converse with worldly and wicked Men, lest they be infected with them: I do not here mean that they are to look upon them as if they were to be neglected by them; for a Minister ought to exhort them to forsake their evil Ways, and to Repent and turn to the Lord, leaning on the Righteousness of Christ, and to shew unto them their Danger in going on in their wicked Courses, and to pray

B 3

for

(s) Mat. 28. 20.

for them ; and this he should do in a friendly Civil Way, and that privately, using all Civility and Tenderneſs towards them. It is an Act of Brotherly Love and Charity to reprove for Sin (*t*). God commands it to be done (*u*), Chriſt reprov'd for Sin, ere he came into the World, by his Prophets (*x*), and when he was in the World (*y*) ; and when he left the World, he ſent the Comforter to reprove Sin (*z*). The Practice of the Saints commends it (*a*). The Lord bleſſeth the Reprover (*b*) ; and he brings Judgments on thoſe that neglect the ſame. (*c*) I ſhall advance ſome Directions how to manage a Reproof. Be ſure that the Perſon deſerves a Reproof, and that you are able to make it appear ; and alſo, ſee that the Perſon be fit for the ſame ; for there are ſeveral unfit for the ſame, as Idiots, drunk Perſons, and alſo Perſons in the height of Paſſion, are very unfit for Reproof. It will be fit ſometimes, not to reprove directly, but by giving ſigns of your Diſpleaſure of the ſame ; or you may reprove by Similies, as the Prophet did *David* for his Adultery and Murder ; or you may cauſe the Scripture reprove the ſame, and it muſt be given with all Evidences of Reſpect, and with Meekneſs. If then he will not hear you, then you are to take Two or Three with you, (if the Crime be great) and if, after all, he prove obſtinate, you are to tell the Church (*d*).

A Mini-

(*t*) Prov. 27. 5. Lev. 19. 17. (*u*) Tit. 2. 15. Lev. 19. 7. Mat. 18. 15. Luke 17. 3. Eph. 5. 11. (*x*) Judg. 2. 1, 2. Num. 22. 32. Prov. 1. 22. (*y*) Luke 9. 55. Mat. 12. 34. & 23. 13. --- 34. & 26. 40, --- 45. Mark. 8. 33. (*z*) Joh. 16. 8. (*a*) 1 Kings 2. 20. Mat. 14. 4. Gen. 34. 30. 2 Sam. 12. 7. Neh. 5. 7. 1 Sam. 2. 5, 36. Gal. 2. 17. (*b*) Prov. 24. 25. (*c*) 1 Sam. 3. 13, &c. (*d*) Mat. 18. 15, 17.

A Minister should not detract from any, nor give a bended Ear to Slanderers; but endeavour, to the uttermost, to set forward Piety, Quietness, Peace and Love, among Christians, especially among those committed to his Charge, or may be committed to the same. A Minister must use all Prudence, Modesty, Discretion and Love, in reconciling Differences among his People, and for rectifying Disorders, and bringing them off from bad Practices.

A Minister ought to be separated from the Cares of the World, and dedicated to the Study of Divine Matters. The Pleasures and Concerns of Life darken the Shinings of the Divine Image upon the Soul, and the Emanations of Heavenly Light. It lops the Wings of the Soul, and mars its Flight to God. If Providence place us in a narrow Figure, we should be content with the same. I acknowledge, that they are to provide for their Families, that they may live comfortably.

A Minister should not have high Esteem of himself, because that he is followed by Crowds; for this is no sufficient Mark of a good Preacher: For the Multitude are delighted with every Thing that is Theatrical, as a tragical Voice, convulsive Motions, extravagant Reflections, unsuitable Expressions. The Business of the Pulpit is not to strike the Eyes or Ears with any such Things, but to impress upon their Hearts the Truths of God, and to endeavour to explain the Maxims of Religion, without any other Colours than those that are peculiar to Faith and Reason; and to search into the Bottom of their Subject, and to give a clear and faithful Repre-

sentation of the same, in pure and simple Terms, in a noble elevated Stile; yet not soaring above the Meanest Capacity; with Reflections just and reasonable, and Sentiments acute and delicate. After they have explained the Subject they have chosen to insist on, they shew how ill it is practised: Here they shew and picture, with well disposed Strokes, the Excellency of Virtue, and the Evil of Vice; that one is not to be looked on with Indifference, nor the other with Pleasure.

A Minister should be ready to give an Account of his Faith, and to stop the Mouth of all Gainsayers; he (a) should be Skilful, not a *Novice*. I shall lay before my Reader what is said by the *Author of Christian Eloquence*, concerning what is requisite to make a good Preacher (b),

“ That he be a good *Logician*, he doth not
 “ mean one that refines upon, and cavils at
 “ every Thing; which spends it self in vain
 “ Niceties; which endeavours to find Truth
 “ where it is not, and abandons the Reality of
 “ Things to run after Shadows and Figures;
 “ which give us specious Sophisms in the Room
 “ of plausible and popular Reasons. He here
 “ means that Kind of *Logick* which is sharp and
 “ penetrating, and of Use to discern with Cer-
 “ tainty Truth from Falshood; such a Kind of
 “ *Logick* as distinguishes, with particular Exact-
 “ ness, what is proper or foreign to the Subject;
 “ considers all the Parts that compose it, di-
 “ stributes and orders them according to their
 “ Relation to, and Dependence upon one ano-
 “ ther;

(a) 1 Tim. 3. 6. 2 Tim. 2. 15. (b) Pag. 198, 199.

“ ther ; divides the Matter it is upon with Ad-
 “ dress, without reducing it into such fine Parts
 “ as are invisable to the most attentive Eyes ;
 “ That tends always to the End which it pro-
 “ poses, directly, without any of those Digres-
 “ sions and Amusements that make us lose
 “ Sight of the principal Object, and are tedious
 “ to us ; That helps the Mind to think accu-
 “ rately, yet without Constraint, removes all
 “ Obscurity and Ambiguity in our Expressions
 “ and Reflections ; determines the true Sense
 “ of every Thing by the clear and distinct Idea
 “ that it gives of it ; disposes all the Propositi-
 “ ons of Discourse, that all flows in its natural
 “ order, that one flows from the other, as from
 “ the Fountain-head ; That goes back as far as
 “ the first Principles, and from them draws ne-
 “ cessary and evident Consequences ; admits of
 “ no Proof but what is concluding and invinci-
 “ ble ; unites the whole Force of the Discourse
 “ together, as it were in one single Point, in
 “ order to make the stronger Impression on the
 “ Mind, which sees and perceives it at one
 “ Glance. Such is the *Logick*, which, according
 “ to its true Definition, is an Art of Thinking
 “ always rightly, and of expressing our selves,
 “ and reasoning always accurately. ” Further,
 the forementioned Author shews (c), “ That a
 “ Minister should be an able Divine, as well
 “ as an exact Logician. This, now, I am to
 “ prove. A Divine is a Man, by his Profession,
 “ obliged to speak of God and his Attributes ;
 “ to explain all the Truths of Religion, and
 “ unfold

“ unfold all its Myſteries; to diſtinguiſh between Matters of Faith and Opinion; to confute all Errors, and diſcover the Nature and Eſſence of all Vices and Virtues. He is a Man familiarly verſant in Holy Scriptures, as conſtantly as he breathes; one who underſtands theſe Divine Writings, and from this immenſe Treafure borrows all the Proofs of what he ſays; from whom nothing is hidden in all Sacred Antiquity, Eccleſiaſtical Hiſtory, Fathers, and Councils. Such an one, doubtleſs, is an able Divine.” He ſhould explain what he delivers in a plain and eaſy Manner, ſuited to the meaneſt Capacity of his Hearers; not preſuming to pry into what God hath concealed from us: Nor is he to drop any Thing that is not agreeable to the Rules of Faith. He ſhould deliver to God’s People his whole Counſel (*d*), and this they ſhould do faithfully (*e*), according to God’s Word (*f*); and this he ſhould do without Grudge at the Succeſs of others in that Work, even tho’ it tend to his Detriment.

A Miniſter ſhould frequently preach againſt the Errors and Vices that are moſt flagrant and dangerous; which are ſo agreeable to corrupt Nature, that they need no Vehicle to make them palatable to ſwallow down thoſe poiſonous Pills that ſuits the Taſte of thoſe that chalk out a ſmooth and broad Way to Heaven, ſuch as God never appointed, and they will find it, to their ſad Experience, that it is but an *ignis fatuus* leading them to the Pit of Perdition. Miniſters muſt endeavour to furniſh them timely

(*d*) 2 Tim. 4. 5. Acts 20. 27. (*e*) 1 Cor. 4. 2. Luke 12. 42. 1 Pet. 5. 12. Col. 1. 7. (*f*) Philip. 3. 16.

ously with proper Antidotes against those deadly Poisons. They must thunder against them with ardent Zeal, laying them open to their View, in their black and dismal Colours, shewing how abominable they are in their own Nature, and how pernicious in their Consequences. " A Minister must also be employing himself so well in his private Studies, that, from thence he may be furnished with such a Variety of lively Divine Meditations, and proper and noble Expressions, as may enable him to discharge every Part of his Duty, in such a Manner, as may raise not so much his own Reputation, as the Credit of his Function, and of the great *Message of Reconciliation* that is committed to his Charge. Above all Studies, he ought to apply himself to understand the Holy Scriptures aright; to have his Memory well furnished that Way; that so, upon all Occasions, he may be able to enforce what he says out of them, and so be an able Minister of the *New Testament*, as saith the Learned *Bishop of Sarum* (g).

A Minister ought to be a Man of great Courage; for he hath both the Powers of Darkness and the Works of the Flesh to fight against; which requires no ordinary Measure both of Strength and Courage, to maintain his Authority both by Strength of Reason and Discipline. Not fawning on great Persons further than is warranted from God's Word, nor treading on Inferiors.

A

Ministers, and all Church Officers, should study the Arts of Conversation, and acquaint themselves with a courteous Behaviour. This would make them agreeable in all Companies, and appear with a greater Lustre, and brighten their Character where there was the least Regard of Politeness or good Sense. *Paul became all Things to all Men, to the Jews a Jew, and a Greek to the Greeks.* I do not mean, that they are to comply with them either in what is erroneous or sinful. A Minister's Misbehaviour is apt to cause Company entertain an ill Idea of the whole Order. The Sense of which was no small Motive to me to emit my *Book of Manners* to the View of the World. I acknowledge, that Time may wear out some of these Rules, yet not all. I would have saluted the World with a Second Part, had I not been discouraged by some who had dropt from their Mothers Laps to Schools, and from thence to publick Appearances, without acquainting themselves with the polite and fashionable Part of the World. I think, that Ministers should have some grave Habit to distinguish them from the Laity, that so they may be noticed, and brought under severe Punishment, when they do any Thing that is unsuitable to their Office; and that those who maltreat them may be punished, and rendered inexcusable. I acknowledge, That *Walafridus* and *Strabo* * expressly tell us, That there was no Distinction of Habits used in the Church in the Primitive Times. The Presbyters did not necessarily wear any distinct Habits:

* *Walf. de Rebus Eccles. Cap. 24. Salmes. Not. in Terent. de Pallio, Page 76.*

Habits : Yet I must say, that I think, that it was occasioned then, because of the Persecution of the Times ; that the Ministers of the Gospel did so, was, that they might be the less discerned.

A Minister should be subject to the Brethren. *The Spirit of the Prophets are subject to the Prophets (b)*. It is not said, Let the Spirit of the Prophets be subject to the People, but to the Prophets. Church Affairs were always managed by Church Officers, and not by the People. Under the *Old Testament*, they had Three Sorts of Assemblies of Church Rulers 1. They had their Synagogues, or Parochial Congregations, for ordinary Worship ; these Synagogues had their Rulers (i) : In these Synagogues were Ten wise Men in every one of them, to judge of the Affairs thereof, who did meet for the ruling of them, and exercising Discipline in them. 2. There were many Portions called Thousands in *Israel (k)* : These had their Government composed of 23. There was one of these in every City, where were 120 Families ; which is called of *Christ* the Judgment. It was made up of Fourteen of the Tribe of *Levi*, and Seven others of the Elders of the City : In which Court (l) particular Congregations that were adjacent did meet ; I mean Officers to consult of Church Affairs that came before them. 3. They had their *Sanhedrim (m)*, that consisted of Seventy Elders, with their President. This was their supreme Judicatory. This was also an Ecclesiastical

(b) 1 Cor. 14. 32. (i) Acts 13. 15. (k) Micah 5. 2. Mat. 5. 2. (l) Acts 11. 30. (m) Exod. 24. 1. Judg. 1. 10, 14. Deut. 17. 8, 9. Deut. 19. 16, 17, 18. 2 Chron. 19. 8.

astical Court. Tho' they meddled with some Civil Affairs in this Judicatory, the weighty Affairs of the Church was managed and referred to it.

It is clear, That the Affairs of the Church were managed by Church Officers under the *New Testament*. We read of an Assembly in *Antioch*, which was honoured of Men immediately inspired of God, amongst which was *Paul* and *Barnabas*; and yet notwithstanding, when there happened among them a Controversy of Importance, they would not determine it of themselves, but sent *Paul* and *Barnabas*, with some others, to *Jerusalem*, where a Council was called, consisting of *Apostles* and *Elders*; and the Question was first of all moved and debated at *Antioch*, and was examined and decided at *Jerusalem* (o). We find them assembled to choose an Apostle in *Judas's Room* (p). We find them assembled to ordain Deacons (q). And we find them assembled to call *Peter* to an Account (r). We are called to submit our selves one to another (s). *Paul* was subject to the Council of *Jerusalem* (t). We find a Distinction put betwixt Rulers and them that are ruled (u).

The Lord ordains and commands all Things in his House to be *done decently and in Order*. Surely the Subjection of inferior Judicatories to superior, is the best of Order: For then, when one is wronged in an inferior Judicatory, he can have Recourse to the Superior, to have Matters rectified.

I sup-

(o) Acts 15. 25, 26. (p) Acts 1. (q) Acts 6. (r) Acts 11. (s) Eph. 4. Rom. 12. (t) Acts 21. (u) Rom. 12. 8. 1 Cor. 12. 28, 29. Ephes. 4. 1 Thes. 5. 12. 1 Tim. 5. 17. Heb. 13. 17.

I suppose it falls out, That there are two Pastors in one and the same Church, and they fall out between themselves, and divide the People into two contrary Factions; in this Case of Necessity, they must have Recourse to a Power superior. If the Church have but one Pastor, and he be vicious, and of a scandalous Life, and yet he is supported by the Plurality of the Consistory, or the Whole. Who shall suspend or depose this Pastor, if there be not a superior Judicatory? If a Minister be wronged by his Congregation, to whom shall he apply? Or, if any be wronged by the Minister, to whom shall they apply? If, in a little Country Church, whereof the Consistory is composed of one Pastor, who is of no deep Understanding, and of Four or Five Persons that are Elders of the Church, were it fit for that Church to have an *Independent Power*? And if that Pastor, and these Elders should die, would that Congregation be fit Judges of a Minister's Parts, to have independent Power to choose another, or give him Imposition of Hands? Is it not unfit and unbecoming to have all the Members of the Church present at the Deliberation of all Businesses, without having any Right of Suffrage or Authority? I grant, that in what concerns all the Church in general, as in the Vocation of a Minister, or at his Admission into a Church, that all Masters of Families that belong to that Church, should be present at the Consultation, and that they are to have their Vote therein; but yet they should not be at all Debates: For there are several Affairs may occur, that requires Secrecy; as for Instance, I suppose a
 Person

Person is guilty of a gross Crime, and he denies the same, and it cannot be proven; how to fix the Guilt, and to fall upon Probation, may be reasoned or disputed upon in private, which would prove dangerous to bring it to publick. Without Probation, there are many Things fall out, that the Vulgar are not capable of understanding; and yet they cannot hold their Tongues. Must such Business be laid aside, because it cannot be understood by them? Moreover, how easily may they be led aside to Error by Men of cunning Sophistry. It is evident, that there should be a Subordination of Church Judicatories. We never find in Sacred Scripture, that God committed the Government of his Church to every particular Member of the same. It is contrary to the general Ordinance of God, (*) that all Church Officers be examined and tried before their Admission. Every particular Member of the Church hath not Ability to judge or rule; because of their Ignorance. I suppose there were two hundred Points to be handled in a Congregation, consisting of as many thousand Persons, how many Years would it consume, ere that they could be brought to understand and determine in the same? We have often found them consume several Hours upon a very trifling Business; and even leave it as they found it, without any Agreement; every one interrupting another; and all their arguing not worthy the Ear of a judicious Person. Now, from what hath been said, it appears, that Democratical Government is most inconsistent with Scripture and Reason.

A Mi-

(*) 1 Cor. 3. 1, 2, 3.

A Minister, when he is so highly honoured as to sit Judge in God's Court on Earth, and to judge for the Lord, he should still consider, that he is under his Eye, and that he will be arraign'd before his Tribunal, to give an Account of his Management. He should surely behave himself suitable to his great Trust. When he hath Room, from others, to vent his Judgment about what comes before that Court, he should wrap up what he has to say in as few Words as possible; and what he utters should be pungent and pat to the Purpose, that so the rest of the Members may have full Time to Reason on the Subject.

A Minister should lay Hands suddenly on no Man (*a*), until that they have full Evidences of his Sufficiency; and he should be set apart for that Office by Fasting and Prayer, that the Lord may enable him to perform every Part of his Work for God's Glory, and the Good of the Souls of his People, and his Soul's Comfort. I acknowledge that I differ from the common Practice in this Church, in giving of second Trials to Probationers, when they receive a Call to a Congregation. I have found this have no good Effect; especially, when some leading Men have had a View to another. I think, with all Submission, that they should undergo all their Trials ere they be licensed to preach. This would save the Church from much Trouble, and Congregations from being so long vacant. I do not mean, That they should be ordained until they are called to a particular Post,

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(a) 1 Tim. 5. 22. 2 Tim. 2. 2. Tit. 1. 9, 11. Acts 13. & 14. 23.

conform to the 6th *Can.* Council of *Chalcedon*; neither do I think it right, That the Person under Trials should be removed, when those that try him scan his Trials; that so he may have Room to make his Defence; or, at least, when he is called in, their Criticisms should be laid open to him, that he may have Access to defend himself, or, for the future, he may guard against what he hath dropped that is wrong.

A Minister should distribute among his People the Bread of Life, the *Word of God*, in instructing, admonishing, reproofing and comforting them (*b*); not only publicly, by his Sermons, but from House to House, that so he may have fuller Access to carry these Things, with greater Force, home, and more effectually, than can be done from the Pulpit. It is not enough to point out the Way to Heaven; but he must use his uttermost Endeavours to compel them to tread always in that Path that leadeth to it. *Paul* did not abandon his Disciples, till he had travailed in Birth of them, and till Christ was formed in them, *Gal.* 4. 19.

He must not handle Divine Matters in a formal and insensible Way; for this will stupify the Powers of his Soul, and will put him beyond the Reach of Conviction, and all the ordinary Methods of Grace, and bring him under the lowest Degree of Perdition. He should labour in the Word and Doctrine, rightly dividing the Truths of God, according to the State of his People (*c*). He ought to offer up the Prayers

(*b*) Luke 12. 42. John 12. 15. Acts 20. 28. & 19. 20, 26. 2 Tim. 4. 1, 2. (*c*) 1 Pet. 5. 2, 3.

Prayers of the People, in their Name, and as their Mouth, to God, and should intercede for them frequently in secret.

A Minister is to watch over the Souls of his People, and to keep them from Error and Sin, and to alarm them out of their Security, by giving them Warning of the Judgments of God. We find that Ministers are called Watchmen (d). We see what a bright Copy of his own Example Christ hath laid before us; it was his Meat and Drink to do the Will of his Father that sent him; yea, he laid down his Life for his Sheep. If a Minister do warn his People of their Danger, and the Snares they may be exposed unto, that they may shun the same; for if they shall fall into the same and perish, if that he do not warn them, their Blood will be required at their Minister's Hand, *James* 2. 1, 2, 3, 4. When a Minister is to run down Error, he must do it with a cool Spirit, and with the Height of Reasoning.

A Minister is to visit the Sick (e); and to rouse them up to prepare for Judgment, and the Life to come. If they make known their Sins, he is to keep them secret, and not report them. If he finds them ignorant, he ought to instruct them in the Way to Salvation by *Jesus Christ*. If he find them insensible, he should awaken them by the Terrors of God. If he find them disconsolate, he ought to comfort them. He is seriously to implore for Mercy to them. He is not to wait for his being sent for; but, as soon as he hears of their Sick-
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(d) *Isa.* 62. 12. & 58. 3. 2 *Tim.* 4. 5, 6. *Heb.* 13. 17. (e) *James* 5. 14.

he should go and visit them, and endeavour to have them to engage, if the Lord recover them, to amend their Ways; and to endeavour to make all the Reparation they can for all the Injuries they have done. If they recover, he should put them in Mind of their Engagements. You may possibly find them, on a Sick-Bed, more disposed then, for a wholesom Advice, than at other Times; for Death is a terrible and thundring Preacher.

A Minister should frequently visit his whole Congregation, *exhorting them from House to House (a)*, and to pray with and for them, and to enquire about their performing of Family Duties; and into the State and Condition of every Soul committed to his Charge, that he may apply himself according to their Need; instructing the Ignorant, awakning the Stupid, reclaiming the Vitious, strengthening the Weak, establishing the Upright, relieving the Poor, comforting the Afflicted, and visiting those that are in Prison. A Minister must not neglect to visit those that dissent from him. He should use all lawful Means to ingratiate himself in their Favours; and he should perform all Acts of Kindness to them. He should become all Things to all Men, that he may gain them to *Christ*; but he must guard against sinful Compliance.

A Minister should endeavour to set up Fellowship-Meetings in his Congregation, both of Males and Females; but they must be separate the one from the other: And he should write them

(a) Acts 20. 20.

them a Directory for the right Management of them; and he should frequently visit them, narrowly enquiring into their Management. By Christian Fellowship I mean, a certain Number of Christians united together for the private Worship of God, and conferring about Things of their Salvation, to the mutual Edification of one another. It is a Duty commanded (*a*), and commended (*b*). It hath the commendable Example of the Saints (*c*). The Lord hath promised his Presence, Protection and Favour to such (*d*). Christ, while on Earth, graced such Meetings with his Presence (*e*). The Lord notices such as meet for this Work (*f*). It is one of the Ends of God's giving Grace, that they may be communicative (*g*). It is an excellent Way to make Christians lively and spiritual; hereby they advance in the Knowledge of the Things of God (*h*); and have decayed Grace revived (*i*). It is suitable for Members of one Head to meet together (*k*).

They are to be exhorted to have their Discourses spiritual and edifying (*l*); to avoid what tends to Contention (*m*), and Things that they are not concerned with. They are to be advised to communicate their Experience to one another (*n*); and to give no Occasion of stumbling (*o*). To accommodate themselves to each others Capacities (*p*). To beware of rash censuring.

(*a*) Heb. 10. 24, 25. Zeph. 2. 1. 1 Thess. 5. 11. (*b*) 1 Thess. 5. 11. (*c*) Mal. 3. 16. Psal. 119. 63. (*d*) Matth. 18. 19. 20. (*e*) John 20. 19. (*f*) Mal. 3. 16. (*g*) Luke 22. 32. (*h*) Prov. 13. 20. (*i*) Prov. 27. 17. (*k*) Eph. 5. 5. James 5. 6. (*l*) Luk. 24. 14, 27. (*m*) 1 Tim. 1. 4. & 6. 5. Tit. 3. 9. (*n*) Psal. 66. 16. 1 John 1. 3. Acts 12. 5. Rom. 12. 15. 2 Thess. 1. 3. Heb. 10. 24. Rom. 12. 14. (*o*) Rom. 14. 16. (*p*) Rom. 15. 1, 2. 1 Cor. 10. 33. & 13. 5.

furing one another (q). To labour to know
 the State of one another, that they may be ca-
 pable to reprove, counsel, comfort seasonably (r).
 They are to be exhorted to meet frequently (s);
 and to be stedfast in the Faith (t). To love one
 another (u). To be humble (v). Self-denied (w).
 To have mutual Zeal for God's Glory (x); and
 to put good Constructions on all his Dealings (y).
 They are to beware of any Thing that tends to
 the Defamation of any of the Society; for this
 tends to the Breach of their Union (z). Nor
 must you despise your weaker Brethren that
 fall short of you, nor envy those who excel
 you. Consider, that the more eminent your
 Endowments are, you have the more Need to
 watch and pray that you be not shaken by the
 Storms of Pride: For surely the tallest Trees
 had Need of the deepest Roots, otherwise the
 Wind will overturn them. Now, seeing God
 hath lighted the Lamp of thy Knowledge above
 others, be thankful for the same, and labour to
 scatter abroad the Rays of it on others, that
 thy heavenly Fire may thaw and warm their
 chill and freezing Hearts, and set them in
 Flame. If thou seest others far outstrip thee,
 mend thy Pace, endeavour to overtake them in
 a holy Life.

A Minister should frequently catechise his
 People (a), and once every Week preach cate-
 chetical

(q) Matth. 7. 1. (r) Röm. 1. 11, 12. Col. 3. 16. 2 Theß. 3.
 11, 14. Röm. 14. 3, 13. & 4. 19. & 13. 7. Psal. 16. 3. Eph. 4. 3.
 (s) Mal. 3. 16. (t) Psal. 119. 67. Psal. 26. 5. (u) John 13. 33.
 Amos 3. 3. (v) Psal. 101. 5. w 1 Tim. 6. 3, 4, 5. 1 Cor. 3.
 18, 19, 20. (x) Luke 24. 30. Deut. 6. 3, 5, 7. (y) Mal. 3. 16.
 (z) Psal. 15. 1, 3. Psal. 101. 5, 7. (a) Acts 20. 20. Gal. 6. 6.
 Matth. 16. 15, 16. Heb. 5. 12. & 6. 1, 2. 2 Cor. 2. 1, 2. 1
 Cor. 3. 1, 2. John 21. 15, 16, 17.

chetical Doctrine to them: In this Kind of Discourse, the Point in Hand should be laid to the clear View of the meanest Capacity, and the Arguments short and strong; the Solution to the Objections short and clear: These in my Opinion should be chiefly insisted on in such a Discourse. I think that a Minister should be at great Pains in Catechising, great coolness of Spirit, Prudence, Meekness and Patience is to be used in the Performance of this Ministerial Duty, the Questions proposed, with their Answers, must be made as short, easy and plain as possible, and they must be repeated over and over, until they are understood and fixed in the Memory of the Person catechised. This Duty would be early gone about as soon as Children are capable of Instruction; for what Principles are drunk early in, for ordinary they abide best (*b*). This Duty must be performed with plain Expressions (*c*); and they must be instructed in the absolutely necessary Principles of Religion (*d*). He must accommodate himself to the Capacity of the Person catechised (*e*). He must not put the Persons out of Countenance, tho' Ignorant, for this will be a Mean to mar their waiting on that Ordinance, but bear it patiently (*f*). He must not overpress the Ignorant, by asking too many Questions at them, but he must bring them on by Degrees. He must in this, as in all Ministerial Duties, be very serious, which bears Home the Instruction with great Force (*g*). It must be per-

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formed

(*b*) Prov. 22. 1. (*c*) 1 Cor. 14. 19. (*d*) 2 Tim. 1. 13. 2 Tim. 2. 23. Tit. 2. 7, 8. 1 Cor. 3. 10, 11, 12, 13. (*e*) 1 Cor. 3. 2. (*f*) 2 Tim. 2. 24, 25. (*g*) Tit. 2. 7.

formed with Meekness and Gentleness (*b*). He is to back all from Scripture (*i*). He must observe a natural Order, shewing the Dependence of each Question upon another. This Duty is frequently to be gone about (*k*). He should begin this Duty with fervent Prayer for God's Assistance, and end it with Prayer, that he would follow the same with a Blessing. If a Minister be remiss in Catechising, all his Sermons will be dash'd to Pieces on the Rock of his Peoples Ignorance.

A Minister is to reprove one that is guilty of an open and scandalous Offence, he is to reprove him openly before all (*l*). In the Administration thereof great Prudence and Tenderness, Faithfulness and Impartiality is to be used (*m*). He should act therein as answerable to God, with whom there is no Respect of Persons (*n*). *Nathan* reproveth *David* for his Adultery and Murder, 2 *Sam.* 12. 7, 9. *Elijah* roundly reproveth *Ahab*, 1 *Kings* 18. 18. so did *Isaiah* the Rulers. *Isa.* 1. 10. and *Jeremiah*, the King and Queen, *Jer.* 13. 18. *John* told *Herod* that it was not lawful for him to have his Brother's Wife, *Mark* 6. 18. and *Luke* 3. 19. We see how the Lord threatens the Prophet if he neglect to reprove Sin, *Ezek.* 3. 18.

A Minister is to do all the Pieces of his Work willingly, and not by Constraint, the Lord hath no Pleasure in any Service that is done to him with a Grudge, and an unwilling Mind, he must be served cheerfully.

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(*b*) 2 *Tim.* 2. 24, 25. (*i*) *Tit.* 1. 9. (*k*) *Deut.* 6. 67. (*l*) 1 *Tim.* 5. 20. (*m*) 1 *Tim.* 5. 21. *Ja.* 2. 1, 2, 3, 4. (*n*) *Eph.* 6. 9.

A Minister is not to suffer the Rights of the Church to be violated, or invaded by the Magistrate. The Church is subject to the Magistrate in Civil Affairs, but not in Spiritual and Ecclesiastick Affairs. Christ is the only Head of the Church, *Col.* 1. 18. The Civil Magistrate should be a Nursing-Father to the Church, *Iſa.* 49. 23. I own, that if Ministers turn corrupt and negligent of their Duty, the Magistrate may apply his Regal Power for their Reformation, as *Hezekiah* 2 *Chr.* 29. 5. and *Josiah* did, 2 *Chr.* 31. 2 *Chr.* 35. But the Magistrate must be sure that he imitate these Kings, in commanding nothing but what the Law of God commandeth, *Numb.* 8. 6, 11, 15, 18, 32. 2 *Chr.* 29. 11, 25.

The *Eraſtians* faſſly affirm, That the Civil Magistrate hath in himſelf all Church-Power. 1. Christ hath given no ſuch Power to Magiſtrates, as evidently appears from all thoſe Places of Scripture, where mention is made of the Keys, there is no Word of giving the ſame to the Civil Magiſtrate (o); if the Power of the Keys of the Kingdom of Heaven agree to the Magiſtrate, as a Magiſtrate, then ought it to agree to every Magiſtrate, as a Magiſtrate, though the Magiſtrate were an Infidel, or a Woman, which is abſurd. Moreover we find, that the Church exerciſed all Acts of Church-Juriſdiction, before ever there was a Chriſtian Magiſtrate (p). Farther, he is not mentioned in the Catalogue of the Church-Officers (q). We find that the Lord hath put a Difference between the

(o) *Matth.* 18. 17. *Matth.* 16. 19. (p) 1 *Tim.* 4. 14. 1 *Cor.* 5. 5. *Acts* 15. (q) *Eph.* 4. 11. *Rom.* 12. 7, 8. 1 *Cor.* 12. 8, 9, 10.

the Ecclesiastick and Civil Government, and hath appointed distinct Rulers for them (r), and the Lord hath severely punished Kings for invading upon the Sacred Function, as he did *Saul* and *Uzziah* for presuming to offer Sacrifice, which was only proper to the Priests (s).

I am not of the Opinion with the Church of *Rome*, that (t) hold that *Princes* have no Right to deal in the Matters of Religion, the contrary is Evident from God's Command (u), and from the approv'd Example of Kings and Magistrates under the *Old Testament* (v). It is evident from Reason, for he is to take Care of the Commonwealth, and is to act for its Good, and the Good of the Commonwealth depends on the Settlement of the Church: *Princes* ought to call Assemblies or Synods, and this is the Opinion of the Professors of *Leyden* (w); that if a Prince do so much as tolerate the Order and Regiment of the Church to be Publick, his Consent and Authority should be craved, and he may also appoint the Time, Place, and other Circumstances, but much more if he be a Christian and Orthodox. *Gillespie* is of the same Opinion (x), and *Junius* (y). But if the *Magistrate* be an Enemy to the Church, and will not concur nor joyn with the Church, they may assemble without his Consent.

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(r) 2 Chr. 19. 8, 9, 10, 11. (s) 1 Sam. 13. 9, 10, 13. 2 Chr. 26. 16, 19. (t) *Belar.* lib. 3. cap. 17. (u) Deut. 17. 18. 2 Kings 11. 22. Psal. 2. 10. Psal. 12. 10, 11. 2 Tim. 2. 2. (v) Deut. 33. 4. 1 Chr. 15. 16. 1 Chr. 22. 3. 1 Kings 2. 27. 1 Kings 6. 1 Kings 8. 1 Kings 15. 12, 15. 1 Chr. 14. 14. 2 Chr. 19. 2 Kings 29. 34, 35. (w) *Proff. Leyd. Disp.* 49. Acts 6. 2. & 15. 6. 1 Thess. 5. 20, 21, 22, 23, 24. (x) *Gil on the English Cete.* P. 175. (y) *Jun. Cont. Bel. Lect.* 4. lib. 1. cap. 12. Not. 4. 18.

A Minister should endeavour to preserve the Unity of the Church, and should endeavour to avoid all schismatical Practices, which burst asunder the Bond of Union. *Paul* exhorts the Church of *Corinth* from the same, *1 Cor. 11: 18.* *When ye come together in the Church, I hear that there be Divisions,* or as it is in the Original, *ἑκκενωται*, Schisms. Here there was no separate Communion, for they all came together in the Church, and yet there were Schisms amongst them, that is Strifes, Quarrels and Discords. God is One, the Rock on which the Church is built is One, is it not reasonable that his Church should be One? The Psalmist shows how good and pleasant it is for Brethren to dwell together in Unity, *Psal. 133. 1.* We are all Members of the Mystical Body of Christ, and he is the Head. We are all Branches of him that's the true Vine, we are Stones of one Building, Sheep of one Shepherd, and therefore we should live in Unity. The Breach of Unity is of dangerous Consequence, it chills and cools brotherly Affection, it lays open the Sheep-fold of Christ for Wolves to enter and devour the Flock. *Paul* rejoiceth to see the good Order of the Church of the *Colossians*, Chap. 2: 5. The Spirit of the Lord compares the Church to *Jerusalem*, as a City compacted together, whither the Tribes go up there, *Psal. 122. 3, 4.* When Ministers who are called Stars shine in one Orb, they cast a glorious Light. When Ministers are clasped close by Heart-Love, it sweetens and facilitates their Work. All will grant, that united Force is more than Single.

A Minister should not have a plurality of Benefices, as a great many have, in this our Day (y), many Churches under their Care, and their Curates scarcely have a comfortable Substinance, which is a grievous Sin, which is condemned by the *Bishop of Sarum*. That Learned Divine shows, that the same was condemned by several general Councils. The forementioned Author holds those as perfidious Persons, who have this Question put to them at their Ordination, *Do you trust that you are inwardly moved by the Holy Ghost, to take upon you the Office to serve God, for the promoting of his Glory, and the edifying his People?* To which he is to answer, *I trust so.* He adds, *That he that says so, and is not so qualified, is a sacrilegious Profaner of the Name of God, and of his Holy Spirit. He breaks in upon his Church, not to feed it, but to rob it.*

Ministers should address, and use their Endeavours with the Government, that, in the vacant Congregations, the Probationers that supply them, should have so much, every Day that they supply, of the vacant Stipend; as was granted in the Reign of King *William of Glorious Memory*. It is that which is most reasonable, the imploying of the Stipend this Way, would be a Mean to hasten the Settlement of many Vacancies.

Ministers should pass an Act, and lay down proper Methods for perusing of Manuscripts of Divinity that are designed for the Use of the Publick,

(y) B *Barnet's* pastoral Care. P. 86. Coun. Chalcedon 10. Canon. Coun. of Nice, A. D. 787. Council at *Paris* A. D. 829. in the 12 and 13 Century. Lateran Council, Can. 3. *Toledo* 19. Canon. 5. Anno 693.

Publick, and those Presbyteries should be severely punished that are deficient in the same.

A Minister should never prefer his private Good to the Good of the Souls of his People, nor should he be seeking more Earthly Gain from them, than their Spiritual Good (k).

A Minister should beware of sowing the Seeds of Error among his People, in venting of what is not agreeable to God's Sacred Word (l), but that he rightly divide the Word of God unto his People, not with enticing Words of Mans Wisdom, but in Demonstration of the Spirit, and of Power, 1 Cor. 2. 4. I do not mean that Men should not use neat and pleasing Expressions, but that they should be plain and easy. *Zanchy* saith of *Viret*, *I admired his Eloquence, and the Force it had in moving the Affections.* To teach other Doctrines then God hath prescribed, is an invading of God's Throne, and slighting of his Authority and Laws.

A Minister should deliver the Word of God boldly without Fear (m), not as pleasing Men but God (n). He should consider that he is the Ambassador of Jesus Christ, and that it is a Dishonour to his Master to be dared to deliver his Message, and it is dangerous to neglect the same. He should leave the Event to the Will of God, and prove faithful to his Trust committed to him. It is an Evidence of a mean Spirit to be frighted from Duty; farther, it argues great Infidelity and want of Confidence

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(k) John 7. 18. & 3. 31. 2 Cor. 12. 14. Isa. 56. 10. (l) 2 Cor. 2. 17. Phil. 3. 16. 2 Tim. 2. 15. Ja. 4. 12. (m) Phil. 1. 14. (n) Gal. 1. 10. 1 Thes. 2. 4.

in God, and a Fear of the Creature more than the Creator.

A Minister should be earnest with his People for the Assistance of their Prayers for him, that he may be enabled of the Lord to perform the Work intrusted to him, to God's Glory, the good of their Souls, and to his own everlasting Comfort (o). *The Prayer of the Righteous availeth much*, Jam. 5. 16.

A Minister should be careful to administer the Sacraments among his People (p), the Sacrament of Baptism not allowing a Repetition, it being a Sacrament of Initiation or Implantation, whereas the Sacrament of the Lord's Supper was ordained for Nutrition, that God's People might be fed and nourished by it, which shows that this Ordinance should be as frequently set about as Convenience will allow. The Heavenly Lamp of Spiritual Exercise must be duly fed and encouraged, else it will burn dim upon consuming, and this Ordinance of the Lord's Supper is most proper for the same, and to keep the Soul in a continual Circle of Heavenly-mindedness, whereas the neglect of this solemn Ordinance, is ready to cast a Damp on all the Fire the Lord hath kindled in the Soul.

A Minister is to exercise Discipline among his People (q). Smart Censures dropt softly and tenderly, as with a friendly Hand, have often been of great Influence. Sparks that flow from flaming Love, are ready to blow up their great Magazine and Stores of Defence, and oblige them to surrender into the Hands of victorious

(o) Col. 4. 3, 4. (p) Matth. 28. 19. (q) Matth. 18. 19. & 18. 17, 18. 1 Cor. 5. 3, 4. Tit. 2. 7. 2 Pet. 5. 3.

rious Truth, with their frozen Hearts thawed down into Godly Sorrow for their Sins.

A Minister should love his People (r); for he lyes under a twofold Obligation to love his People, first as a Christian, they being Members of the same Body, of which Christ is the Head (s). We have Christ's dying Charge to his Disciples, when he instituted the Sacrament of the Supper, and dispensed it, and he earnestly presses to this Duty of Brotherly-Love in his Sacramental Discourse and Farewel Sermon (t), and he also prayed for it (u). 2. A Minister is obliged to love his People upon the Account of his Relation to them, they are his Children, who is their Spiritual Parent, of whom he should travail in Birth till Christ be formed in them.

A Minister should provide for the Poor (x). It is surely reasonable for Parents to provide for their Children, and to supply the Members of the Body of Christ as well as their Circumstances will allow. They should be given to Hospitality, 1 Tim. 3. 2. and Lovers of it, Tit. 1. 8.

A Minister should earnestly bless and praise God for any Success his Labour hath among his People (y). Paul declares his Thankfulness to God for the Success of his Labour among the Ephesians. *I cease not to give Thanks for you, making mention of you in my Prayers (z). For God is my Witness, whom I serve with my Spirit*

(r) 1 Thess. 2. 7, 8. Phil. 1. 3. & 4. 1, (s) Col. 1. 23. (t) John 15. 12, 17. (u) John 17. 11, 21. (x) Gal. 2. 10, 1 Cor. 16. 1, 2. Acts 6. 1. (y) Eph. 1. 16. (z) Rom. 1. 9.

in the Gospel of his Son, that without ceasing I make mention of you always in my Prayers (a). I thank my God upon every Remembrance of you, (always in every Prayer of mine for you all, making Request with Joy) for your Fellowship in the Gospel from the first Day until now (b). We are bound to thank God always for you Brethren, as it is meet, because that your Faith groweth exceedingly, and the Charity of every one of you all towards each other aboundeth.

A Minister ought to praise God, for honouring him to be an Instrument in his Hand for enlarging his Kingdom on Earth, in bringing in Subjects to him, and in rescuing Souls from Satan's Bondage, and eternal Misery.

I am of Opinion, That a Minister should cause his Pecentor read the sacred Scriptures, especially the *New Testament*, betwixt the second and last Bells; that so the People, that come early, may be entertained, during the meeting of the Congregation, to their Edification. This would be a Mean to prevent a great deal of idle and sinful Chat, which is very uneasy and ungrateful to the Ears of serious Christians, to find so much of the Lord's Day abused. I must own that the Ancients did not allow any to read in publick the Sacred Scriptures, but those who had a Power to expound and preach; but, for my Part, I see no Hurt in it; and that the Precentor may as lawfully do it, as he may read the Lines of the *Psalms* that is sung in Publick. I confess that I am against Singularity in this; or they may cause
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(a) Phil. 1. 3, 4, 5, 6. (b) 2 Thess. 1. 3.

School-Boys repete the *Catechisms*, or cause them to be read deliberately.

I am of the Mind, That it would tend mightily to the Glory of God, and the Good of the Church, that Presbyteries should, as frequently as Convenience will allow, visit the particular Congregations in their Bounds, and, at least once in the Year, their Session-Books, and mark what is wrong in them in their Records, that the same may be judged by the Visitors of their Books.

It would be for the Good of the Church, That, once in the Year, every Minister's Discourses, that he delivers to his People, were perused by some of the Members of another Presbytery. This would prevent the Delivery of undigested Discourses, especially in many Country Congregations. This would shew if these Lights of the World were diffusing abroad their Beams.

I think that their Closets should be visited, to see that they be furnished with good Commentators, and the best Bodies of Divinity; for we use to say, That good Tools, in a dexterous Hand, make polished Work.

A Minister is not to presume to embrace the Call of the People and Patron to any Congregation to fix himself in, without the Authority of the Presbytery, or some superior Judiciary (a).

Ministers are to be subject to the Judicatories of the Church. The General Assembly of this Church, Anno 1638. ordains the Presbyteries to proceed with Church-Censures, even to Ex-

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(a) Can. 16. Coun. of Antioch, A. D. 342.

communication, against these Ministers, who, being deposed by the Assembly, submit not to their Sentence, but still exercise some Part of their Ministerial Function.

A Minister being deposed by the Church, he is not to have his Recourse to the Civil Magistrate. This is prohibited by the Council of *Antioch* (a), and by the Council of *Carthage* (b).

A Minister must not invade the Prerogative of another Minister, in preaching, holding Session, or administering any of the Sacraments there, without a Call from the Minister of the Place, neither is he to baptize the Children of another Parish, or admit any to the Sacrament of the Lord's Supper, without a Testimonial from their Minister; and, if the Church be vacant, he is to have it from the Elders. Neither are new Incomers into a Parish to be admitted to Communion, unless they bring Testificates concerning their Christian Behaviour from their Pastor, or rather from the Church-Session.

A Minister must catechize those who come to present their Children to Baptism, and to instruct them concerning the Nature of the Sacrament, &c.

A Minister is not to admit those that are lying under any Scandal, to present their Children to Baptism, or be Sponsors for them, till they profess their Repentance, and be absolved, or received again into the Peace of the Church; nor are they to admit them to the Table of the Lord.

The General Assembly of this Church, in the Year 1690. forbids private Use of the Sacraments;

(d) *Ant.* 12 Canon. (e) *Carth.* Coun. Canon 9. A. D. 397.

ments; and first of Baptism, prohibiting the Administration of that Sacrament in private Houses, or any where, but in the Church or Congregation. They also prohibit the Celebration of the Sacrament of the Lord's Supper in a private Way.

A Directory for composing a Lecture.

Read over the whole Chapter; and, if it be long, make your Lecture the more comprehensive. Introduce yourself by a short Preface containing the Contents of the Chapter; then propose the Scope of it, and shew the Occasion of the Writing of it, and when it took Birth, especially in the Beginning of a Book; then make a brief *Analysis* or Division of the Chapter; then lay open the abstruse Words and Phrases of every Part of it, handsomely bringing yourself from one Part to another, in a continued Chain of Discourse. Let your Transition from the Explication to the Observations be after this Manner. Having explained the Chapter in an Apostolical Manner, I proceed to lay it open, in a more practical Manner, in these following Notes, which you may notice with me for Instruction. You may have one or two from the Scope; and then from the whole Chapter, from every Part of it in its Order, shewing the Ground of each of them. Let your Notes be few, and your Uses be drawn from the most natural and edifying Doctrines, with Dependence upon one another. See that they be simple and perspicuous. Conclude your Lecture with an apposite Epilogue.

Analysical

A Directory for a Homily.

A Homily is a Skeleton of a Popular Sermon, where there is a brief Enumeration of the chief Heads and Parts of it, with a short Enlargement of some of the principal Heads. The *Exordium*, or Introduction, must consist only of a Sentence or two. The Scope of the Text must be clear, and delivered in few Words. The Text must be divided and explained in as little Room as possible. The Doctrines and the Foundations of them must be briefly and clearly expressed and expounded; the Prosecution of them must be after the Manner of the Popular Sermon, but more succinct.

A Directory for a Presbyterial Exercise, or of Making and Adding.

The Exercise must have a suitable Preface. Then the Scope must be shewn. The Time and Occasion of the Birth of the Text must be noticed. Then you must give the *Analysis* of the Text. Then must be given the Exposition of the Words and Phrases of the Text from the Original; and then there must be a Solution of the several Textual Questions, that do natively flow from the Words of the Text. Then you must usher in yourself to the Addition, by a comely Transition to the Doctrines that do natively arise from the Text, handling each of the Doctrines briefly; with their Exhortations, Motives and Directions.

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A Directory for Catechetical Doctrines.

You must beware of long Harangues. See that you make the same as easy for the Judgment and Memory as possible. Choose a Text suitable to the Point you design to handle; and, after you have done this, shew the Scope of the Text. Then shew its Connection with the Text. After this is done, divide and explain your Text; and, by a suitable Transition, bring in your Doctrine, which clearly comprehends the Catechetical Point you design to handle. You may prosecute your Doctrine, either by proposing the Questions that belong to the Doctrine, in their natural Order, or by giving the Definition you have in the *Assembly's Catechism*; and then dividing it in its several Parts, explaining and proving each Part by clear Scriptures or Reason, or by both. Let your Arguments be few, clear and pungent. When you have thus done, draw suitable and short Inferences from every Part of the Question.

A Directory for an Exigesis or Common Head.

You must begin the same with an *Exordium*, Preface, or Introduction.

1. The *Exordium* is as the Port to the City, which gives an Entrance into the same; so doth the Preface to the *Exigesis*, and calls in the Attention of the Hearers. Let it be short, smooth and apposite; and see that it flow from the Nature of the Question that is to be treated upon.

2. The Subject to be discoursed upon must be clear and perspicuous, and the Stile smooth, and easy to be understood.

3. The Explication of the Terms. Its Etymology must be proven from approved Authors, and its Definition expounded. You are to insist most upon the Explication, and in the Refutation of Objections.

4. The Enumeration of the different Opinions of the Question is to be proposed, and who they are that wrap themselves up in that Cloud of Error; and this must be shewn from their Confession of Faith, or their Councils, or Church Histories.

5. You must state the Opinion of the Orthodox according to the Analogy of Faith, in one Proposition, either negatively or positively, as is most suitable to the Subject in Hand, with an elegant Transition to the Confirmation of the same.

6. You must adduce your Arguments for the Confirmation of the Subject you are to treat upon; and you must enervate the Exceptions of the Adversaries against the same. There is a Difference betwixt the Exceptions and Objections of the Adversaries; the Exceptions are for weakning the Arguments of the Orthodox; and Objections are the Arguments of Adversaries against them.

7. You must refute the chief Arguments in which Adversaries glory; and you must lay open those Scriptures that seem to favour their Opinion.

8. You

8. You must shut up all with a pat Epilogue. All must be performed with the Height of Calmness.

As for Preaching, there are several Methods used by Divines. The Person that designs to embarque into that Sacred Office of the Ministry, should acquaint himself well with the Sermons of all the most applauded Preachers; such as *Tillotson, Charnock, Barrow, Scot, Flavel, and Hopkins, &c.*

Surely to drink of the Fountains that have burst forth from eminent Preachers to the View of the World, is the best Way to fix on a good Method.

I come to lay before you the Method of Preaching, that so the Text handled, and the Parts of it, and what doth natively flow from the same, without the least Force, may clearly appear unto the Understanding, and may easily be retained in the Memory of the Preacher, and of the Hearers.

There are some Things to be done before the composing of a Sermon. As first, serious and ardent imploring of Divine Assistance thereunto, that you may be assisted in Method, Matter and Delivery; and that God may be glorified, and his People edified; and you helped to teach distinctly, to convince clearly, and to persuade powerfully.

2. You must make Choice of a seasonable and pertinent Text, such an one as you think will be most moving unto your Hearers.

3. You must consult the best Commentators upon the Text, and carefully read Books on the Subject and Matter to be insisted upon.

4. You must endeavour to have your Soul rolled into pious and profound Meditations on the Subject you are to handle.

There are various Methods of Preaching that I find used. Some handle all Texts by way of Common Heads, when they find Virtues or Vices, or any Moral Duties particularly expressed, or by Consequence; or, if there be a Genus in the Text, they handle all Particulars comprehended in the same.

2. There are some that have no clear and distinct Doctrine, but a natural Oratorious Way; tho' indeed that Way may be grateful to the Ear, while the Preacher delivers the same; yet it is not easy to retain the same in the Memory: So it is like throwing precious Liquor into a Sieve, which quickly runneth through and perisheth.

3. There are some who handle all Places by way of Point, and not of Doctrine; *that is*, When they have divided the Text in as many Parts as they can, they explain every one of them, and apply them: So that no Man will find one formal Doctrine in the whole Sermon.

4. There are others who handle a Text thus. They lay down the Grounds, and thence draw a genuine Doctrine and Proofs, with a large Explication of the Doctrine; then they advance Reasons, Motives, Directions, Cases of Conscience, Marks of Trial; and then large Uses, with pithy, powerful, spiritual, and well-back'd Applications.

The right Way of composing a Sermon. You must begin with a Preface or Introduction into the Explication of the Text, and Sermon

mon upon it. In the Preface, Dexterity must be used here, to find out some apposite and moving Expressions, to captivate the Hearts and Ears of the Hearers in the Entry. We find the Prophets and Apostles introducing their Sermons with, *Thus saith the Lord, and, Hear the Word of the Lord.* And thus not only in the Entry, but when the Hearers turn slack in Attention, a rousing Word may be dropt, or before any Purpose of more special Concernment, or Reproof, or Admonitions (a). Your Preface must have a native and clear Connection with your Text and Subject. Shew them, that you are to deliver unto them the Message of God concerning their Eternal Salvation, and that you are in Christ's stead speaking to them; and that receiving or rejecting you will be reckoned a receiving or a rejecting of Christ (b). You may draw your Preface from the Connection of what goes before: Or, if you have preached on that Text, you may introduce your self by a compendious Repetition of what you spoke formerly on that Text: Or, by removing of what might be expected to be spoken to from such a Text, or from what you intend to handle at the Time: Or, by citing of some apposite Scripture, with a short gloss upon it, leading your self into the Text. It may be with a Commendation of the Author, or Subject; or, it may be drawn from the Scope or Intention of the Author. If you be to Preach on Christ's feeding of 4000 with seven Loaves, you may say, Fear the Lord, O ye
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(a) Isai. 1. 10. Acts 13. 26. Acts 2. 22, 29. (b) Luke 10. 16.
2 Cor. 5. 20. 1 Thes. 2. 13. Chap. 4. 2. James 1. 21.

his Saints, there is no want to them that Fear him (c). If the Text be Metaphorical, take your Preface from the Thing from which it is borrowed, first shewing the more general Nature of it, and then shewing wherein it agrees with that which you are to handle. In Sermons on extraordinary Occasions, as Fasts, Thanksgivings, &c. begin with the impulsive Cause of your choosing such a Text, which you look upon as suiting the Emergency. I acknowledge, that great Liberty is allowed in Exordiums. When there is much Matter to be delivered in a short Time, it may be omitted. I have heard some Preface their Discourse, with an Apology of their unfitness to Preach before such an Auditory; to me it appeared as Pride under the Mask of Humility, and unbecoming an Ambassador of Christ.

I come now to the second Thing in the Method, which is the Narration of the Scope of the Text, which is to shew what is intended there by the *Holy Ghost*, and what is fittest to be taught from it. That you may find out the true Scope, you must narrowly read and consider the whole Chapter where your Text is, and you must seriously Ponder the whole Context, that you may understand the Dependence, or Independence of the Text on that which goes before, or that which follows after. Consult the Original, and beside your own Translation, read and compare it with other Versions; take the help of choice Annotations *Pool* and *Lightman's Criticks*, &c. If after all, you remain in the dark, reiterate your Diligence,
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(c) Psal. 14. 10.

in all the aforesaid respects, with more profound Meditation, and imploring of Divine Assistance.

I come now to the third Thing in the Text that is to be treated upon, which is the Analysis, or the Division. There are who distinguish the Analysis and the Division of the Text thus. They say, That the Analysis is the Resolution of the Text into its even Parts in what kind so ever, and considered in any respect, as the Foundation of the ensuing Sermon: But the Division is the Resolution of the Text into such Parts, as belong unto the Theme to be handled, and which make up the same, or pointeth out the Order of treating upon it. The Division is the distributing of it into its several Heads, or the Enumeration of it into its several Parts: This last perfects the former; and as the Analysis leadeth to the Division, so the Division of the Text leadeth to the perfecting of the Sermon. The generality of Authors use these Terms promiscuously. *Piscator* is a renowned help for analysing on the whole Bible. There are some Texts that admit of no Division. When the Text admits of a Division, the Particulars must be clearly and evidently contain'd in the Text, and not deducible Things; and they must be short and perspicuous, reducing the particular Heads under the General, as you have Occasion to treat upon them. You are to observe rather the true Order of the Matter, than of the Words in the Text, and you should cause each Division in the Text to depend upon another. If there be any Connection of the Text unto what

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preceeds or follows, either expressed by some connective Particle in the Text, or virtually or eminently contain'd in it, you should make that a Part of your Division. If your Text be Historical or Parabolical, then make as many Parts in it, as the Circumstances of it will allow. If your Text contain a Similitude, then let the first Part of your Division be of that which is to be illustrated by that Similitude, and the other Part, of the Agreement of the Similitude with it. If your Text consists partly of Metaphorical, and partly proper Terms, then let the Reason of the Metaphor still make a Part of the Division. If your Text contain Precepts, Prohibitions, Threatnings, it may be so divided, that its Parts may be reduced to these four Circumstances, who, to whom, what, wherefore, as the Person commanding, and what he commands, and to whom he gives the command, and wherefore he gives the command. If you cannot easily fall upon the Division of the Text, put a brief Paraphrase in the room thereof, and then let it be explained.

I come now to the fourth Thing to be done, which is the Explication of the Text, as the Interpretation of obscure Words, dark Phrases, and Connection therein contained by other Words more clear, according to the Mind of the *Holy Ghost*, speaking in the Holy Scripture, whereby one intire and general Sense may be had thereof. If the Text be plain and evident at the first View, the Explication may be laid aside, for Multiplication of Words, to make that plain which is already evident, darkens it the more, and keeps the Hearers in suspense

pense of hearing of what is to be said for their
 Edification : If indeed the Text have any obscu-
 rity either in Words or Sentences, let them be as
 shortly as possible unfolded. The obscurity of
 Scripture ariseth, for the most Part, either from
 the Errors in the Translations, or the Ignorance
 of the proper Signification of the Words, or of
 the Matter it self, or not Observation of some
 Circumstances about the Text, or from Appear-
 ances of Contradictions by some other Places of
 Scripture, or from the Mistake of figurative
 Speeches. If the Text be large, that you can-
 not overtake it, but only Purposes to handle
 a Part of it, having as much Matter in the first
 Member of the Division, as will distil Do-
 ctrine abundantly for the spending of the Time;
 let no more of that Text be explicate, nor
 what is obscure in the first Member of the Di-
 vision, paraphrasing on the foresaid, without
 going any further on in the Text, except in
 some popular Division for to explicate the
 whole, upon which you are not to preach; for
 the Time or Day doth first keep the Hearers
 long in a Trance. 2. It must be explicate o-
 ver again at the next Occasion, by reason, that
 not only Hearers will forget, but also for shew-
 ing of the more clear Deduction of the Doctrine,
 except the whole Text be dependent; so that
 one Part of it cannot be clearly explicate with-
 out the other. Let the Explication always be
 cast in the Mould of the Ground of the Do-
 ctrines, to be drawn forth in their own Time
 and Place. Under the compass of this Consider-
 ation comes the speaking of the answering Ob-
 jections; which do arise either directly, or by

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consequence from the Text it self, or from the Doctrine when it is raised, or from some controverted Points that come to hand. In the obviating of Objections, great Skill and Prudence is required, both in regard of the fittest Place in answering of them, and also the way of answering them. If there be Objections that appear at the first glance, they should be removed in the Exposition of the Words; but if they are couched up, and are not obvious, let them alone until you come to raise the Doctrine from the Place where they are; then speak of them, in laying down the Method of prosecuting of the same: Let no needless or not edifying Objections or Questions be. I cannot omit to speak of them, who in their Exposition of some hark Place, bring forth the Judgment of several others; mention only what you conceive to be the true meaning of the Words. You may say, tho' Writers vary in expounding, however, the Exposition that is most consonant, and agrees best with the Scope of the Place, is to be followed by you, not speaking of the Particulars of any other. There are many likewise in shewing the divers Significations and Acceptations of Words, as if the Word, Spirit, occur in their Text, they will declare how it is taken in this Place, &c. superfluously spending the Time; you should only nominate as many of them as concerns, and may be reduced unto, or make for the Scope of the Text, and pass by the rest. Some put the Explication before the Division, but I esteem it better to explain every Branch in order after the same. You must compare your Text with parallel Scriptures; consider when a Word,

a Word, Phrase, or whole Sentence is taken properly, and when figuratively, you are not to make a Trope, when it is not in the Text: so do not deny it, or pass it over, when it is in it: When Things spoken of in the Scripture cannot be taken properly, without contradicting some place of Scripture, falling in against Faith and Charity, or supposing somewhat impossible or absurd, then it must be taken figuratively, as also where the Spirit of God goeth before us, 1 Cor. 9. 9, 10. Admit of no Sense that is contrary to the Analogy of Faith, which is to over-rule us in expounding of Scripture, Rom. 12. 16. The Analogy of Faith is a certain Epitome of the Scripture gathered from the most plain and clear Places thereof, called by the Apostle a Form of sound Words, 1 Tim. 1. 13. In explaining a Text, bring nothing that is doubtful to clear it: The Time and Occasion when the Author did write may be useful. You must clear such Scriptures as are controverted by Hereticks: You must bring on every Part you Explain some Moral and moving Observations: You must beware of Degressions; endeavour to bring your self in from the explaining of one Part to another, in a continued Thread of Discourse.

I come now to the fifth Thing proposed, having spoken concerning the Analytical Explication of a Text, I come now to speak of the Paraphrastical Interpretation of it. The Paraphrase is a Collection and short Recapitulation of all the Heads of the Analytical Explication, proceeding with respect to the Scope; including also a clear and brief Deduction of all the Grounds of the Do-

Doctrines which you intend to raise from the Text. The Paraphrase is a presenting, as it were in a Map, to the Minds of the Hearers, the Substance of the whole Analytical Explication conjunctly, what was separately and by Parts opened up before ; as also, the Sum of the ensuing Sermon. It must be express in other Words, to prevent an Appearance of a Tautology : let it be expressed in the first Person, personating the Speaker in the Text. The Transition from the Analytical Part of the Text (or from the rendering of the Text, where there is only a Paraphractical Explication) to the Paraphrase is usual, after this or the like Form, as if he had said, &c. or conceive with me the Sense of the Words to be thus. Let the Paraphrase be short and sufficient. Long periods and prolixity of Words is needless and unbecoming ; it must be perspicuous and clear. These Texts that need no Exposition, also no Paraphrase, must carry in them all the Grounds of the Doctrines. There are some Difference betwixt the Sum and the Paraphrase : The Sum is proponed in the third Person, and the Paraphrase in the first ; The Sum is but an imperfect meaning of the Words ; but the Paraphrase is a larger and clearer discovery of them : I esteem it best to put them in one.

I come now to the sixth Thing in the Method, which is the Deduction of the Doctrine by a Paraphrase, shewing the Ground of the Observation before the Nomination of the Doctrine, the Ground whereon it is raised, and from which it is fetched, must be shewn, that it may be seen to rise necessarily. The Ground
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must be fully cleared and laid out in Broad-band, or in open Terms, and so manifest, that the Hearer may see before ever he deduce a Doctrine, whats to be inferred. Grounds may be taken from the Occasion and Cause of the Words, or from the Demonstration of the Text, as Command, Promise, Reproof, &c. The Scope is ever the best Ground, divers Parts of the Scope, afford divers Grounds; Words in the Text, Circumstances and Order will be sufficient Grounds. This Way of laying down Grounds makes all Things smooth and plain, for it makes the Text speak: If the Text itself be a Doctrine, then the Ground and the Doctrine are one and the same. Tho' the Ground has been touched in the Exposition and Paraphrase; yet when the Doctrine is to be delivered, the Ground again is to be repeated, and that more fully and immediately, to be placed before the Doctrine, differing in Words. The next Thing to be done is to raise the Doctrines: A Doctrine is a Theological Proposition, informing the Understanding about Things to be believed and done, either expressly contained in the Words of the Text, or immediately, or by direct Consequence following from thence; for some Doctrines are express and explicite, and others by consequence and implicate. As for your Doctrine, observe the following Directions: See that it be a Divine Truth, and that it is contain'd in the Text; see that you insist upon the Doctrines that are principally intended in it, and tend most to Edification: You must express your Doctrine in plain Terms; the consequence of the Doctrine

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must be clear, and if need be cleared. If many Doctrines spring from your Text, choose the fittest and most native, and pass by the rest. Let your Doctrines be distinct; see that you pass not over the nominating of Doctrines that are obvious, tho' your Time will not allow the Prosecution of all of them. Draw forth your Doctrines in their natural Order, each of them depending upon another. Put the general Observations, and then the particular; handle the principal Doctrines of the Text fully, passing over the accessory Doctrines briefly; propose your Doctrines in simple Propositions, and so they will be the more easily understood, remembred, proven and amplified than complex Propositions. Let your general and implied Doctrines go before them that are particular and expressed in the Text, as preliminary and preparatory thereto. When you handle two Doctrines that are only formally distinct, you must shew plainly wherein they differ, and how the Prosecution of the one is different from the other, that your Hearers may not think that there is a Coincidency between them: You must shew the Foundation of your Doctrine at the delivery of each of them. Doctrines are not after the same Manner to be raised from every Text; Observations may be gathered from the Scope, Connection, or any other Circumstances of the Doctrine: Parabolic Texts take the whole Concurrences to make up the Scope. Observations from Historical Texts should not be long insisted upon; because that they are chiefly and properly intended for Illustration of Doctrinal Texts.

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Doctrines from the Connection are not always to be handled first: The Order of Doctrines are not always to follow the Order of Words in the Text, but the Order of Nature, the Subject before the Accident, the End before the Means.

I come now in the seventh Place, to speak concerning the Explication and Amplification of the Doctrine. The Doctrine that you design to prosecute, must be proven by three or four clear Scriptures, with a short Paraphrase upon them; some Doctrines may be proven from the very light of Nature, as the Being of God; both from his Works of Creation and Providence. There are some Doctrines so clear, that they need no Confirmation, as, such as are common Principles, and universally known Truths, and these that are genuine, native, and clearly founded on the Text. The Testimony of Fathers or Councils are seldom to be used; Doctrines may be proven from the Experience of a Land, or of a particular Person.

The Doctrine being proven, it would be cleared also by Reason, which compleats the Understanding of the Hearers in the Doctrine, and assures their Perswasion of the Equity thereof, and makes them ready to receive the Doctrine. The Reason and Probation differ in this, The Proof shews the Doctrine to be true; the Reason shews why it is true: Reasons may be drawn from Scripture, or from the Principles of right Reason; then it may be shewn what it presupposeth, what it importeth, and what it inferreth, &c.

I come now, in the Eighth Place, to the Application. All Uses should be an immediate Consequence of the Doctrine. The various Uses that may be drawn from a Doctrine may be these, *viz.* Information, Refutation, Reproof, Consolation, Terror, and Exhortation. The first Two have a Respect to the Understanding, as also the Use of Examination, which is rather a Qualification of the rest of the Uses, than a distinct Species of them; the last Four have a Reference to the Will. The Dehortation comes in with the Exhortation, with Respect to the contrary Object. The Number of the Uses must be referred to the Discretion of the Preacher. We must not think to draw all Kinds of Uses from every Doctrine; we must only draw such as come natively in. For Example, I suppose that the Doctrine is, That God is Omnipresent. *Inference.* We may learn hence, That the Doctrine which our Church teacheth, is true, of God's being every where; and we ought always to mind, That wherever we are, God is present. *Refutation.* Therefore it is a false Doctrine of those that deny God's Essential Presence. *Reproof.* To those that sin in God's Presence. *Consolation.* To those that are under Affliction: They are still in the Presence of a compassionate God. *Terror.* To those that provoke God: He will find them out. *Exhortation.* Let us walk always before him, minding that we are still in his Presence.

The use of Information is that whereby the Mind is informed in what doth natively flow from the Doctrine. Herein Duties are shewed and Sins, &c.

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The Use of Refutation. Hereticks, that oppose the Doctrine in Hand, are to be refuted. Herein you must observe, That what you condemn, is truly an Error (a). You must faithfully cite the Error. Let your Arguments be solid, without Reflections or Passion. Do not mention Errors that your Auditory never heard of, nor are in Danger of them; nor must you mention the Arguments of Adversaries, except they be known to the Hearers, and you are able sufficiently to refute them. If the Error be known only to a few, it is better to deal with them in private, and that with Meekness.

The Use of Reproof is, when Men are rebuked for not doing their Duty (b), which is to be demonstrated by Marks to be taken from the Properties, Adjuncts, Effects, or Opposites of it. The Greatness of it is to be proven from the Aggravations. To this may be referred an Use of Lamentation over Sin, or Punishment, &c. (c) It may be amplified by giving Scriptural Threatnings against such a Sin, and Disswaves from that Sin, and Means and Helps for eviting the same. Clearly convince the Person of his Guilt; here Marks are requisite (d). In your Reproof use Scripture Expressions.

The Use of Consolation; for removing and mitigating Grief, and comforting of the Afflicted, in shewing forth the Mercy of God, and his Readiness to be reconciled to all poor penitent Believers. Here Marks may be given of their Right to Consolation; and it may be amplified from the Promises, and from the

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(a) Isa. 5. 20. (b) 2 Tim. 4. 2. (c) Isa. 1. 21. 2 Cor. 4. 2.
(d) 1 Sam. 15. 14. 2 Sam. 12. 1, 13.

Experience of the Saints, by removing of Scruples, and by shewing why God afflicts his People.

An Use of Terror is, to fright Men from Sin by Threatnings, *Matth. 23*. From Examples, *Luke 13. 1---10*. By comparing contrary Examples, *Luke 16. 19, 31*. It must be done pathetically, *Isa. 22. 4*, *Jer. 9. 1*, *Luke 19. 41*. *Rom. 9. 1, 2, 3. & 10. 1*. It must be done peremptorily, *Mark 16. 16*. *1 Thess. 5. 3*. And it must be done distinctly, by putting a Difference betwixt Sins of Infirmary, and Stubbornness; and betwixt avowed Enemies and Hypocrites. They are to be thundred against by the Law, and by Examples.

An Use of Exhortation is, to stir up the Soul to sue for some future Good. The same is backed with Motives to engage the Heart, and to perswade the Will to the Things exhorted. Motives and Reasons differ. Motives shew such Things to be done by us. Reasons of the Doctrine are drawn from the Nature of Things propounded therein: But Motives are drawn from the Relation the Thing exhorted to has to us, as it is useful and necessary. Hence, Motives are drawn from Necessity, Utility, Decency, Honour, Honesty, Facility, Hurt, &c. Examples have much Force to draw us into Imitation, in moving the Affections. Motives may be drawn from the Advantage and Disadvantage, &c.

Use Directions to proper Helps and Means; as Knowledge of your Duty, Sense of your Deficiency, Use of all Means. Here may come

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in an Use of Trial if in a State of Sin. Let your Marks be strong and clear.

Use of Dehortation from Sin. If your Doctrine be concerning a Virtue, then let the Exhortation be first: But if about a Vice, then Dehortation should preceed.

The Epilogue or Conclusion may be, in a compendious Repetition of the whole Heads of the Sermon, in one Chain, as if it seemed a new Oration. Or it may be closed with a Doxology, or Prayer to God, who only can make his Word effectual.

I shall lay before my Reader a Method for Preaching that is prescribed by the learned Bishop of *Sarum* (a). “ He adviseth to choose a
 “ plain Text to draw the Discourse from; and
 “ that great Care be used in opening it up,
 “ and what ariseth from the same, and con-
 “ current Passages of Scripture to illustrate
 “ it; which ought to be done with Judgment.
 “ The Text being opened, then the Point, on
 “ which the Sermon is to run, must be laid
 “ open; and it must be well stated, and fully
 “ set out. Things must be set in a clear Light,
 “ and brought forth in short Periods, and in as
 “ plain Words as may be. The Reasons of
 “ them must be made as sensible to the Peo-
 “ ple as possible; as in Virtues and Vices; their
 “ Tendencies and Effects; their being suitable
 “ or unsuitable to our Powers, to both Souls
 “ and Bodies, to the Interests of this Life as
 “ well as the next, and to the Good and Evil
 “ they do to human Societies, Families, and
 “ Neigh-

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(a) Bp. *Burnet's* Pastoral Care, P. 219.

“ Neighbourhoods, ought to be fully and frequently opened. In setting these forth, such a Measure is to be kept, that the Hearers may perceive, That Things are not strained, in the Way of a Declamation, unto forced Characters; but that they are set out as truly as they are, without making them seem better, by imaginary Perfections; or worse, by undue Aggravation: For the carrying those Matters beyond the plain Observation of Mankind, makes that the Whole is looked on as a Piece of Rhetorick, the Preacher seeming to intend rather to shew his Skill in raising his Subject too high, or running it down too low, than to lay before them the native Consequence of Things, and that which, upon Reflection, they may be all able to perceive is really true. Virtue is so good in itself, that it needs no false Paint to make it look better; and Vice is so bad, that it can never look so ugly, as when shewed in its own natural Colours: So that undue Sublime, in such Descriptions, does hurt, and can do no good.

“ As for the Applicatory Part. Here great Judgment is to be used, to make it fall heaviest, and ly the longest upon such Particulars as may be within the Compass of the Auditory. Directions concerning high Devotion, to a stupid ignorant Company; or of Generosity and Bounty, to a very poor People; against Pride and Ambition, to such as are dull and low-minded; are ill suited, and so must have little Effect upon them: Therefore Care must be taken, That the Application

“ plication be useful and proper; That it make
 “ the Hearers apprehend some of their Sin and
 “ Defects, and see how to perform their Duty;
 “ That it awaken them, and direct them in
 “ it: And therefore the most common Sins,
 “ such as Men’s neglecting their Duty to God,
 “ in the several Branches of it; their setting
 “ their Hearts inordinately upon the World;
 “ their lying in Discourse, but chiefly in bar-
 “ gaining; their Evil-speaking, and their Ha-
 “ tred and Malice, ought to be very much
 “ and often brought in. Some one or other of
 “ these ought to be in every Application that
 “ is made; by which they may see, That the
 “ whole Design of Religion lies against them.
 “ Such particular Sins, Swearing, Drunken-
 “ ness, or Lewdness, as abound in any Place,
 “ must likewise be frequently brought in here.
 “ The Application must be clear, short, very
 “ weighty, and free of every Thing that looks
 “ like Affectations of Wit and Eloquence. Here
 “ the Preacher must be all Heart and Soul, de-
 “ signing the Good of his People. The whole
 “ Sermon is directed to this: Therefore, as it
 “ is fit that the chief Point, which a Sermon
 “ drives at, should be often come over and over,
 “ that so the Hearers may never lose Sight of
 “ it. All the Parts of the Explanation must
 “ come in to enforce it. The Application must
 “ be opened in the several Views that it may
 “ have; but those must be chiefly insisted on,
 “ that are most suitable both to the Capacities
 “ and the Circumstances of the People. And,
 “ in the Conclusion, all ought to be summed
 “ up in a weighty Period or two; or some
 other

“ other signal Passage of the Scriptures, relating to it, may be sought for; that so the Matter may be left upon the Auditory, in the solemnest Manner possible.”

A Minister should have his Discourse formed and ranged in a good Order, embellished with easy and plain Expressions. The Figures must be easy, not mean, but noble, and brought in upon a Design to make the Matter better understood. The Words simple, and in common Use, not above the Understanding of the People. All long Periods must be avoided. He should use his best Eloquence to break hard and stony Hearts, and tender Touches to the wounded in Spirit. The most polite and learned are charmed with Eloquence; yea, the very Vulgar take Pleasure therein; it calls in the Attention of all Sorts. Pat Similes are very embellishing to a Sermon; such as this that *Chrysostom* (a) gives, to shew how much it is for the Benefit of our Bodies, that they are reduced to Ashes. “ A brazen Statue, defaced by Time, is melted down, in order to be renewed with more Beauty. You do not think it is destroyed by such a Dissolution; but, on the contrary, that it requires a new Being, and is changed very much for the Advantage.” Similes were used much under the *Old Testament* (b), and in the *New*. Our Saviour did frequently use them (c). Pat Similes elevate and raise the human Nature into ravishing Transports. They move the Powers of the Soul, and tickles the Ears to bend their Attention, and

Charms

(a) *Chrysost.* Hom. on *Matth.* 3. (b) *Isa.* 3. 16. &c. *Jer.* 25. 15, &c. *Jer.* 4. 7, &c. (c) *Matth.* 23. 13. &c. *Luke* 16. 19, &c.

Charms the Imagination with Beauties. But, as the Author of Christian Eloquence saith, That they should not be much insisted on, but only should sparkle by starts. A Minister should endeavour to have a feeling Sense of what he delivers, and his Heart inflamed with Divine Love; for Words that take Vent from a glowing Heart, will be most apt to blaze in the Spirits of the Hearers. Let not your Discourse have the least Air of Satyr; it is unsuitable for the Pulpit, and the Character of a Minister. Let your Description be generally applied. Thunder against Vice, but spare the Vicious. Evidence Pity and Tendernefs to him; and beware of a domineering Air. It would be for the Advantage of some, that they would set a Looking-Glass before them in their Closet, and repete their Sermon in private, narrowly observing their whole Gesture, before that they deliver the same in publick, that there be nothing unbecoming in the same. But, above all, he should ponder the Matter of his Discourse, that it be edifying and moving.

• He should not exceed Half a Hour. It is not to be thought, That the whole Congregation will give bended Ears to a long Discourse. It is surely better to dismiss the People with an Appetite, than to send them Home cloyed, or with a Surfeit. I am of Opinion, That Ministers should not dwell long upon one Text; and if they do, they should beware of dragging in Things by Head and Ears, that would come in more natively from other Texts.

Neither do I approve of Ministers preaching through whole Books or Chapters. I think it
better

better to choose suitable Texts here and there, which they think will be most edifying and moving. Let your Stile be pompous, great, elevated, and harmonious to the Ear; sweet, grave, smooth, easy, even, lively and sprightly. In your Advance to the End of your Discourse, it must not sink or languish upon your Hand. Your Expressions are to be varied, not only the Things you say, but they must be said in a different Manner, sometimes simple, at other Times figurative.

I come now to shew the Duties of the People to their Ministers. They are not to suffer themselves to be triumphed over, in lying under the spiritual Bondage of an implicate Faith in their *Teachers*; But they should follow the laudable Example of the *Bereans*, in searching the Scripture, that they may see what they teach be conform to the same.

Neither are they to bear with their superficial Performance of any Part of their Ministerial Function, except in case that Providence hath rendred them unfit for the same; and, in that Case, they are to bear and sympathize with them. They are to bear with their natural Infirmities, looking upon them as Men of like Passions with themselves; but not with their sinful and bad Practices and Errors, without certain Evidences of their Repentance and Amendment. I only mean here, that they are to prosecute them before Church-Judicatories, providing that they have sufficient Probation to fix their Guilt on them. If the Church find the Guilt not so great as to deserve Deposition,

or

or if they find the Probation lame, and drop the Process, the People, in that Case, are not to separate from any Worship for the Sins of the Minister, nor for the Sins of Fellow-Worshippers: For their Sins only defile the Ordinances to the guilty, but not to sincere Christians that are Partakers of the same. It no more doth it, than *Judas* eating the Passover defiled the same to the blessed Disciples. We are not to joyn in what is sinful, but we may surely joyn with them in what is according to God's Word. In what I have said, I do not mean, That we are to hear such as have not God's Call; for there is a Curse upon their Labours, *Jer.* 23. 32. and they are not to be heard, *Ver.* 16. the Promise of Christ's Presence is only to those that are sent of God, *Matth.* 28. 19, 20.

The People should honour their Minister; for their Office is honourable, and the Spirit of the Lord gives them lofty Titles, as Angels, Lights, Ambassadors, Stewards, Treasurers, Husbandmen, and the People their Husbandry, Shepherds and Watchmen, and the People their Sheep (o). They are engaged in honourable Service, they are entrusted with the Gospel, with the precious Jewels of *Christ's* Crown, with the weighty Matters of his Kingdom, and the precious Souls of his People. Alas, many look on the Work of the Ministry as a Business only proper for Men of an inferior Genius, or of a lower Rank. I cannot but pity those stupid and blinded Souls, that have so low and creep-

(o) *Rom.* 11. 13. *2 Cor.* 5. 20. *1 Cor.* 4. 1, 2, 7. *1 Thess.* 5. 1, 33. *Phil.* 2. 25.

creeping Thoughts of so Holy and useful an Ordinance.

The very Law of Nature dictates the same to us, as the Learned *Stillington* proves (p). "That God is to be worshipped; if so, then those whose Employment is chiefly to attend upon himself, ought to have greater Reverence than others. By the same Reason in Nature, that if we do honour the King himself, the nearer any are to the King's Person in Attendance and Employment, the greater Honour is to be shewn them. The Ground of which is, that the Honour given to Servants as such, is not given to their Persons, but to their Relations, or to the one only, upon the Account of the other, and so it doth not fix and terminate upon themselves, but rebounds back, and reflects on the Original and Fountain of that Honour, the Prince himself: So, if any be honoured upon the Account of their immediate Employment in the Service of God, it is God who is chiefly honoured, and not they, it being the Way Men express their Honour to God, by shewing it proportionably and respectively to those who either represent him, or are employed by him, as *Chrysostom* speaks in this very Case (q), the Honour passeth through them to God himself." We ought most highly to love and esteem those whose Graces are more eminent and conspicuous, as approaching the Similitude of God in Holiness.

They

(p) *Irenaeus* P. 82. 89. (q) *Homil.* 65. in *Gen.* 47. 26. *Tom.* 1 *Ed. Scvil.* P. 303.

They should obey them, and take with their Rebukes, seeing that they bear Rule over them. It is sad to see People madly Fond to walk in Wickedness, notwithstanding of the Warnings that they have of their Danger. *Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give an Account, that they may do it with Joy, and not with Grief;* Heb. 13. 17. We are commanded to take with Reproof (a). The Saints did so (b): It is a Mean to attain to Knowledge and Wisdom (c). They are said to be brutish that reject Reproof (d), such as receive Reproof are in the Way of Life, but such as reject the same wander therefrom (e). God promiseth the Effusion of his Spirit to those that take with Reproof (f); God will pardon such, and they shall be secure from the Fear of Evil (g). It is the Way to have a flourishing Reputation (h). It is the Way to be kept from Judgments, as Poverty and Shame (i), and of inevitable and sudden Destruction (k). It will aggravate our Misery (l), as it will provoke God not to pity when groaning under Judgments for Sin (m).

As it is the Duty of the People to take Reproof; so it is their Duty to evidence the same by looking on it as a Kindness (n), and esteeming the Reprover (o), in expressing Love to him (p),

iii

(a) Prov. 11. 23. & 23. 12. & 5. 7, 12. (b) 2 Sam. 12. 3. Psal. 14. 5. Jam. 3. 18. Isa. 39. 8. &c. (c) Prov. 15. 31, 32. & Cha. 1. 23. & 6. 23. & 29. 15. (d) Prov. 12. 1. Prov. 15. (e) Prov. 10. 17. & 6. 23, 24. (f) Prov. 1. 23. (g) Prov. 1. 30. 33. (h) Prov. 13. 18. (i) Prov. 13. 18. (k) Prov. 29. 1. & 1. 27, 30, 31. (l) Prov. 5. 7, --- 13. (m) Prov. 1. 25, 28. (n) Psal. 141. 5. (o) Prov. 9. 8. (p) Psal. 141. 5. 2 Sam. 25. 40.

in doing what is opposite (*q*), to beware of such Sins for the Future (*r*), by being humbled-under the same (*s*), and more circumspect and watchful (*t*).

They should love pity and sympathise with them, and put a favourable Construction on their Weakness and Imperfections. Ministers have their Failings as well as others. We should hate the Fault, but not the Faulty. They are the Messengers of the Lord, to win your Hearts to him. They are Advocates for you, they are often interceeding for you when you are sleeping, and studying Arguments to move you to close with Christ. Consider, that what you do against them, you do against your own Souls and the Souls of others; yea, against *Christ*, and you strengthen the Hands of Satan.

They should pray to God for them, and for the Success of their Studies and Labours, *2 Thess.* 3. 1, 2. *Finally, Brethren, pray for us, that the Word of the Lord may have a free Course, and be glorified, and that we may be delivered from unreasonable and wicked Men, for all Men have not Faith.* How earnestly doth this great Apostle beg this Favour from the believing Romans: *Now I beseech you, Brethren, for the Lord Jesus Christ's Sake, and for the Love of the Spirit, that you strive together with me, in your Prayers to God for me; that I may be delivered from them that do not believe in Judea, and that the Service which I have for Jerusalem may be accepted of the Saints, that I may come unto you with Joy by the Will of God, and may with you be refreshed, Rom. 1. 3.*
The

(*q*) Prov. 1. 22, 23. (*r*) Ezra 9. 13, 14. (*s*) Isa. 59. 8.
(*t*) Prov. 19. 25.

The Devil shoots his swiftest Darts at Ministers; for they are put in the Front of the Battle.

The People should use Freedom with their Minister as to the State of their Souls, I do not mean, that they are to use auricular Confession of all their Sins, with the *Papists*; but that they should consult them in dark and dubious Cases.

They should help their Minister, and strengthen his Hands as much as possible in their Stations, as in taking Care of their own Souls, and of the Souls under their Charge, in instructing of their Families in the Fundamentals of Religion, and in the promoting of Piety therein: It would mightily ease their Minister, if all Masters of Families would make their Families a Model of Piety, Christianity would surely flourish (a).

(2). By meeting often together in Acts of Christian Communion, *Mal.* 3. 16. such Meetings for Prayer, Repetition of Sermons, and Christian Conference, mightily conduce to Edification. (3). By endeavouring, in their private Station, the Conversion of others, *Phil.* 4. 3. *Rom.* 15. 30. (4). Bearing the Infirmities of the Weak, *Rom.* 15. 1, 2. (5). Avoiding Occasions of Division, *Rom.* 16. 17. *Phil.* 2. 1, 2. (6). Respectful Carriage towards the meanest Christian, *Rom.* 12. 10. *Gal.* 3. 28. *Eph.* 5. 21. (7). Meekly receiving Reproofs from each other for Sin, *Psal.* 141. 5. *Lev.* 19. 17. *Matth.* 18. 15. (8). Carry reverently and seriously under Ordinances, *Psal.* 89. 7. *1 Cor.* 11. 10. *Eccles.* 5. 1. (9). Amicably composing Differences, *1 Cor.* 6. 5, 6. (10). Prefer the Things of *Christ* to your
F own

(a) *Eph.* 4. 15, 16.

own Interest, *Phil.* 2. 21. (11). Communicate your Spiritual Stock of Grace and Gifts to others, yet observing your Station. (12). Relieve the distressed, *Jam.* 1. 27. (13). Put a charitable Construction on the Words and Actions of others, *1 Cor.* 13. 7.

The People should give their Minister a comfortable Subsistence. The *Anabaptists* deny that they should have any Reward, the contrary is evident from many express Scriptures (a). It is evident also from the Priests under the Law, who had a Reward ordained them (b). It is evident from our Lord's Example and the *Apo-*
stles, who did not refuse to take from the Faithful those Things that were necessary for their Support (c). We find God threatening such as withhold the same (d). It is evident from Natural Justice and Equity (e), seeing the People are Partakers of their Spiritual good Things, that they should be Partakers of their Temporary good Things, at least a Competency of the same, so much as may make them live comfortably. It is evident from the Absurdities that would follow on the contrary, it would make the Ministry detestable, if they lived altogether upon Charity, and it would be a great Hindrance for them in the Work of the Lord, and they could have nothing from the Uncharitable. It would make a great Distinction betwixt Ministers, for he that is Rich could preach

(a) *1 Cor.* 9. 4, 5. to the 19. Ver. *Deut.* 25. 4. *Matth.* 10. 10. *Luke* 10. 7. *Acts* 8. 18. comp. with the 10. 27. (b) *Numb.* 18. 9, 10, 11, 12. *Numb.* 35. (c) *Luke* 8. 3. *Phil.* 3. 15, 16. (d) *Mal.* 3. 8, 10, 12. *Neh.* 13. 10, 11. *Gal.* 6. 6, 7. (e) *2 Cor.* 8. 13, 14. *Gal.* 6. 6. *Tit.* 3. 3. *1 Tim.* 5. 17, 18. *1 Cor.* 9. 7, 23. *1 Tim.* 5. 8. *1 Tim.* 3. 2.

preach gratuitously without any Stipend, and he would be more in Esteem than the poor Minister, even suppose he outshined him in Gifts. It is evident from the liberal Maintenance the Lord allowed the *Priests* and *Levites* under the Law, which I have shewed in another Book (f),

The People should encourage their Minister, by punctually hearing his Sermons; this is no small Comfort to him, that he finds he is not slighted and neglected by his People. Some think, that because that they have good Books to read, in which there are better Discourses than their Ministers are capable to give, therefore they think that they may be better employed in reading of them, than by going to Church. I confess, that reading of good Books is a very beneficial Mean of Salvation; yet the same falls short of being so effectual as preaching of the Word; for Reading has not that Spirit and Life that Preaching hath, and doth not give such sensible Touches to the Soul, for Preaching comes from the Mouth of the Preacher, like a Clap of Thunder from a flaming Cloud (g). Moreover Preaching is an Ordinance of God's Appointment, and therefore it ought not to be slighted, and the Lord hath been pleased, through all the Ages of the Church, to make that Ordinance more effectual for converting Sinners, than reading of good Books. Further, you may have good Books to read at any Time, but you cannot have Preaching always. Moreover in so doing we neglect God's publick Worship, which is a dreadful Sin, to

F 2

slight

(f) Rules of good Breeding, P. 120. 121, 122, 123. (g) Heb. 10. 25. Psal. 122. 1.

slight our great Creator and gracious Benefactor, in not owning our Dependence on him, and our sincere Desire to be always under the Verge of his Favour, and to be in Communion with his People. It was not the *Eunuch's* readings, but *Philip's* Preaching that wrought Faith in him. The Lord hath annexed to the Ministry *Conversion* (*h*); *Regeneration* (*i*); the *Addition* of Sinners to the Church, and to himself by Faith (*k*). The perfecting of the Saints, and Edification of the Body of Christ (*l*); the Collation of the Spirit (*m*), yea, Salvation (*n*).

I shall give an Advice to those that are deprived of a Minister, that they be importunate with God by Fasting and Prayer, that he may send them an able and faithful One to labour among them, and they should use their uttermost Endeavour to see that he be Pious, Prudent, and an able Teacher; and one that has the Glory of God and the good of Souls chiefly at Heart.

Farther, I think, that seeing God in his Providence has been pleased to wreath that Yoke of Patronage about the Neck of this Church, that they are not to reject one that is sufficiently qualified, merely upon his Presentation from the Patron; but the People should be thankful to God that has inclin'd his Heart to pitch upon one that is sufficiently fitted for them. I do think that the Patron should consult with the Ministers of the Bounds where the Vacancy is, about the Person he designs to present, who are the

(*h*) Acts 26. 18. (*i*) 1 Cor. 4. 15. Acts 2. 41, 47. cap. 11. 24. (*k*) Rom. 10. 14. 1 Cor. 3. 5. (*l*) Eph. 4. 12. (*m*) Gal. 2. Acts 10. 45. (*n*) Acts 11. 14. 1 Cor. 1. 21. 1 Tim. 4. 16.

the fittest Judges to know who are fit for that Charge; for a Man may be fit for one Place that is not fit for another: Neither should he be stiff in insisting on his Right of Presentation, when the Plurality of a Godly People withstand the Person he presents, lest by so doing he become guilty of the Blood of Souls, in being active in settling among them an unfit Person, or of dividing of the People of God. Neither do I think it lawful to accept of a Call that is not Popular.

The People are obliged to provide a convenient Place for God's publick Worship. That general Precept of, letting all Things be done in Decency and Order in his Church, surely it tends much to the Decency and Order of his Church, that they have a convenient Building for the publick Worship and Service of God; and where there are Edifices erected for that Effect, they should uphold the same according to their Ability, that so they may have a convenient Place for the whole Congregation to meet every Lord's Day to hear Sermon, and to pay their Acknowledgments to God in publick Prayer and Praises. We should ever be mindful of doing Good and Communicating, seeing God declares that such Service is well-pleasing to him (o). Nay, we are told, that they that do so lay up for themselves a good Foundation against the Time to come (p); it is a Way to procure a Blessing on the Stores of those that are active this Way. The very Heathens will witness against such as are negligent this Way.

F 3

Plu.

(o) Heb. 13. 16. (p) 1 Tim. 6. 19. Prov. 11. 9.

Plutarch has these remarkable Words (*q*), *Travel where you please, and you may perhaps find Cities without Walls, without Learning, without Kings, without Palaces, without Wealth, without Coin, without Schools, and without Theatres, but no Man can ever say, that he saw ever any City without some Kind of Temple.* Now seeing the poor Heathens that are only under the dark Glimmerings of the Light of Nature, are at Pains to erect Temples to what they falsely suppose to be God's; the Practice of such will surely condemn those that have their Reason set in better Light, and are under the bright Shinings of the Gospel, to be deficient either in erecting or supporting a convenient Building for the Worship of the true God.

I come now to turn my Thoughts to the Ruling-Elder, who is one that the Lord hath appointed to bear Rule in his Church, and to breathe in the Air of Church Discipline.

There hath been great Debates and Disputes concerning the Presbyter; which hath most deplorably shattered, sharpened and soured the Minds of a vast many: Some equalize him with the Minister, others degrade him, others endeavour to keep a Medium between the two Extremes, in making the Presbyter only to differ from the Bishop or Minister, in Respect of his Circumstances, in not being possessed of a Parish, and that he hath an inherent Right to perform the whole Office of a Bishop or Pastor, by his Consent and Permission in his Bounds. I doubt not but that there were some such Elders in the Church, as a Curate, who hath the
same

same Mission and Power with the Minister whose Place he supplies; yet being not the Minister of that Place, he cannot perform there any Acts of his Ministerial Function, without leave of the Minister thereof, as saith the Learned Worthy and Honourable Author, of an Enquiry into the Constitution of Discipline, Unity and Worship of the primitive Church, where he sufficiently proves, that there were some such Elders; but what is said doth not prove that there were no Lay-Elders, to take Part of the Burthen with the preaching Presbyters. There are indeed Lay-Elders in the Church by Divine Appointment, ordain'd only for Discipline and Church-Government, and for assisting of the Pastors in ruling the People, overseeing their Manners, and censuring their Faults.

In Treating on this Subject. 1. I shall prove that God hath appointed such an Officer in his Church. 2. I shall lay open a Person's Call to this Office. 3. I shall lay before you the Duties of a Ruling-Elder.

4. I shall shew the Duties of the People to the Ruling-Elder.

I return to the first of these, which is to prove that God hath appointed such an Officer in his Church, and that the Elder is not an Officer merely of Human Institution, but that he is an Ordinance of God, whom he instituted both under the Law and Gospel (*r*), without whose Counsel nothing was done in the Church. That the *Jewish* Church had such an Officer, evidently appears from 2 Chron. 19. 8. Moreover, in Jerusalem did Jehoshaphat set of the Levites,

F 4

and

(*r*) Ex. 1. 16, 18, 4, 29, 12, 21, 17, 5, 18, 12. &c. Gen. 24. 2. Gen. 50. 6,

and of the Priests, and of the chief of the Fathers of Israel, for the Judgment of the Lord, and for Controversies, when they returned to Jerusalem, Jer. 29. 10. Now these are the old words of the Letter, that Jeremiah the Prophet sent from Jerusalem unto the residue of the Elders which were carried away Captives, and to the Priests, and to the Prophets, and to all the People whom Nebuchadnezzar had carried away Captive from Jerusalem to Babylon, Matth. 16. 21. From that Time forth began Jesus to shew unto his Disciples, how that he must go unto Jerusalem, and suffer many Things of the Elders and chief Priests, and Scribes, and be killed, and raised again the third Day, and Acts 4. 5. And it came to pass on the Morrow, that their Rulers, and Elders, and Scribes, ~~and~~ were gathered together at Jerusalem. So we see that there were such Officers in the Jewish Church, that were Lay-Elders. I shall shew, that even under the New Testament, there is, by Divine Institution, such an Officer as the Lay-Elder, Rom. 12. 6, 7, 8. Having then Gifts, differing according to the Grace that is given to us, whether Prophecy, let us prophecy according to the Proportion of Faith; 7. Or Ministry, let us wait on our Ministry; or he that teacheth, on Teaching; 8. Or he that exhorteth, on Exhortation; he that giveth, let him do it with Simplicity; he that ruleth, with Diligence; he that sheweth Mercy, with Cheerfulness. It cannot be meant by Rulers, State-Ones; for those are spoken of in the next Chapter: Nor of Deacons; for they are treated of in Chap. 3. 8. to the 14. Verse; hence it must be meant of those that had the Oversight of the Church, to regulate

Misde-

Misdemeanours, to pacify Differences, to administer Discipline in Admonition and Censures. These they call *Seniores*, *Elders*, or the *Censors* of Manners; and they are, by the Apostle, called *Governments* or *Governors*, 1 Cor. 12. 28. 1 Tim. 5. 17. Do we not read of the Apostles ordaining of Elders in every Church, Acts 14. 23. and his calling the Elders of the Church, Acts 20. 17. It is not to be thought, that we are only to understand preaching Elders; we are not to take the Words in so limited a Sense.

The Learned Mr. *Lawder* * noticeth, that the Presbyters in *Rome* deny themselves to the Presbyters of *Carthage* to be Pastors, *We seem to be Bishops, and watch the Flock instead of the Pastor.* They were not Pastors, they were only Persons who kept the Flock, and watched it in absence of the Pastor. When there was not a Bishop among them, they seemed to be Pastors, but when they had a Bishop among them, they neither were Pastors, nor seemed to be. Farther, the forecited Author taketh Notice, that *Eusebius* † gives ordinarily the Title *ποιμήν* or Pastor, to Bishops only; which he would not have done, if the Presbyters had been Pastors in a proper Sense. Seeing then the Bishops were the Pastors of the Congregations or Churches, and laboured in Word and Doctrine, they certainly were the Presbyters that were worthy of a double Honour. The preaching Presbyter was superior to the ruling Presbyter. It is probable that they distinguished between the ruling and preaching Presbyter, by the Word

* *Lat. Ancient Bishops considered*, P. 116. † *Epist. in Cyr. & incum-
bit nobis qui videtur esse Præpositus, & vni Pastoris custodire Gregem.*

Word Bishop or Pastor, ascribing the same to him that laboured in the Word and Doctrine. We find *Cyprian's* || 15 Epistle writ to the *Elders* and *Deacons*, he surely here understands the Ruling-Elders only; for he distinguisheth them from their Minister or Priest: In which he sharply reproves them for their too much Haste and Precipitancy, in receiving in the Lapsed into Communion with the Church.

I will not say but some of the Lay-elders in the Primitive Church went beyond their Sphere, in invading the Ministerial Office; but their so doing will not prove it lawful to incroach upon an Office that they were not called to. The Laity themselves then presumed to perform Ministerial Duties, as the Learned and Worthy Mr. *Anderson* (a) proves. Yet surely their Presumption will never prove the Lawfulness of their so doing; but rather shews their ignorant Zeal and Inconsiderateness. Error very early made its Way into the Church; and indeed this was a very dangerous one, for the illiterate Laity to take upon them to preach and explain the Sacred Scriptures; Yea, even the most learned and largest Mind being too narrow to comprehend all Divine Truths; the most penetrating Wit to sound all the Depths in the Sacred Scriptures, and to conquer the Difficulties that Adversaries may charge against them. How easy is it for cunning Sophisters to seduce the Laity, and to lead them aside from Divine Truths. I shall

|| *Cyp.* Epist. 15. Item Presbyteris & Diaconis non defuit Sacerdotii vigor, ut quidam minus Disciplinæ memores, & temeraria festinatione præcipientes, qui cum Lapsis communicare jam ceperant, comprimerentur. (a) Mr. *And.* Ans. to Mr. *Rhind.* P. 129.

shall insist no more on this Digression, but turn my Thoughts to the Point in Hand.

It is here objected by a learned and worthy Author (b), "That we are not here to understand
 " by the first Part of the Verse *Lay-elders*; for,
 " *saith he*, not as though it imply'd a distinct
 " Sort of Elders from the Pastors of Churches,
 " but among those *Elders* that were ordained in
 " the great Churches, some attended most to
 " ruling the Flock already converted, others
 " laboured most in converting others to the
 " Faith by Preaching; though both these being
 " entred into, this peculiar Function of laying
 " themselves forth for the Benefit of the
 " Church did deserve both Respect and Main-
 " tenance; yet especially those who employed
 " themselves in converting others, in as much
 " as their Burden was greater, their Labours
 " more abundant, their Sufferings more." He
 further enforceth the same from the promiscu-
 ous Use of *Bishop* and *Presbyter*.

Answer. It is granted by the worthy Author, that among those *Elders* that were ordained in great Churches, that some at most attended to ruling the Flock already converted: I must say, That I see no Reason according to his Assertion, but these were *Lay-elders* that were set over the Church, to bear rule there, and to instruct in a private Capacity as our *Lay-elders* do, and in publick by their Discipline in Judicatories, in order to the Amendment of the People.

As for the promiscuous Use of these Words *Bishop* and *Presbyter*, it is of no Force; for I see
 not

(b) *Stillingfleet Irinicon* Page 236. 337, 338, 339.

not but a Master of a Family may be called *ἐπισκοπος*; for he is the Overseer of his Family: And *Presbyter* may be given to one that is arriv-
 ed to a good Pitch of Years. For my Part, I do think, that we are not to lay any Stress upon the Words being promiscuous; but we are here to understand *Lay-elders* that are set apart to bear rule in the Church with those that labour in the Word and Doctrine. I do not doubt but the *Lay-Presbyters* did teach and exhort, in a private Station, those that they were set over in the primitive Times, tho' they did not publickly preach. *Origen* (c) saith, *Omnes Episcopi atque omnes Presbyteri vel Diaconi erudiunt nos, &c.* A private Christian may surely instruct one in the Ways of God, by private Conversation, in reasoning with him, tho' he do not preach; much more may a *Lay-elder*, which is clear from the Use of the Word *πρεσβυτερος*, *Acts* 11. 30. & 14. 23. & 15. 2, 6, 22, 23. & 16. 4. & 20. 17, 28. & 21. 18, &c. *Titus* 1. 5. *James* 5. 14. *1 Pet.* 5. 1, 2. *John* 1. 3. I am of Opinion, that the Fathers, when they mention *Bishops*, *Presbyters* and *Deacons*, that by *Bishops* they often understand Pastors, and by *Presbyters* *Lay-elders*, tho' they understand both the Preaching and Ruling Elder, at other Times, by the Word *Presbyter*. *Damasus* (d), the supposed Author of the Lives of the Popes, tells us, In the Proceedings against *Novatus* at *Rome*, we have a clear Testimony of the Concurrence of *Presbyters*: Where a great Synod was called, as *Eusebius* expresseth it, of *Sixty Bishops*, but more *Presbyters*

(c) *Orig. Hom.* 1, in *Pfal.* 37. (d) *Eccl. Hist. lib.* 6, cap. 43.

ters and Deacons. Cornelius (c) says, That there were Forty six Presbyters in that one City of Rome, who concurred with him in condemning Novatus. For my Part, I see no Warrant to think, That they were all preaching Presbyters; but that there were in these Judicatories Lay-elders. There were indeed two Kinds of Presbyters; one who laboured in preaching, as well as in ruling; all the Presbyters were not ordain'd for preaching; there were some of them ordain'd for ruling, and these were differing from the Pastors; for God was pleased to place in the Church Officers of different Stations, for the edifying of the Church, at the first Promulgation of the Gospel, 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after that Miracles, then Gifts of Healings, Helps, Governments, Divers kinds of Tongues, Rom. 12. 7. 8. Ephes. 4. 11. The Apostle mentions his Predecessors.

I do believe, that the Bishops in the primitive Times, were no more than a Presbyterian Moderator; and in this Sense, every Presbyterian Minister is Moderator to his own Session; and consequently, may be called a Bishop of the Parish over which he is set, as appears from the Agreement of them with our Pastors: For every Bishop had but one Congregation for his Diocese; they were called by the People, ordained by the neighbouring Ministers, every one had their own Courts made up of Presbyters and Deacons. He with his Session managed the Discipline of the Congregation; he was constant Moderator, he had no negative Voice; the

the Elders and Deacons sat conjunctly in Judiciary, the Bishops personally performed all ministerial Duties; they had particular and personal Knowledge of all in the Congregations belonging to them; we see how exactly they agreed with our Pastors. Ignatius (f) tells us, *That the Bishop in his Time had but one Altar (i. e. one Communion-Table) to their whole Church, and one Bishop with their Presbytery and Deacons, my Fellow-servants.* Tertullian informs us, (g) "That in his Time there were some
 " in the Church, who were only concern'd in
 " the Affairs of Discipline, and had nothing
 " to do with preaching or dispensing the Sacraments." *Quod si Discipline solius officia sortitus es.* Let us return to the Words, *Let the Elders that rule well be counted worthy of double Honour, especially they who labour in the Word and Doctrine.* By which Words, saith Dr. Whitaker in his Prelections, "The Apostle manifestly distinguisheth betwixt the Bishops and Inspectors of the Church. If all that rule well
 " are worthy of double Honour; especially
 " they who labour in the Word and Doctrine:
 " It is clear there were some who did not
 " labour; for if they had all done so, the Text
 " had been Nonsense; but the Word especially
 " makes the Difference. If I should say, That
 " all these who Study at the University are
 " worthy of double Honour, especially, they who
 " labour in the Study of Theology; I behov'd
 " either to mean, that all do not apply themselves to the Study of Theology, or I should
 speak

(f) Ep. ad Phil. (g) Tertul, lib. de Public. cap. 23.

“ speak Nonsense. (b) Wherefore I confesse to
 “ be the most genuine Sense of the Text, by
 “ which the Pastors and Doctors are distinguish-
 “ ed from those who only governed. He adds
 “ further to *Dury* the *Scots* Jesuite, Art thou
 “ so Ignorant, that thou knowest not that
 “ there are *Elders* in the Church of Christ,
 “ whose Work it is to govern only, not to
 “ preach the Word or dispense the Sacraments.
 “ *Dr. Whibby* on the forecited Text, saith he,
 “ The Elders among the *Jews* were of two
 “ Sorts, 1. Such as governed in the Synagogue.
 “ And, 2. Such as ministred in reading and
 “ expounding their Scriptures and Traditions,
 “ and from them pronouncing what did bind
 “ or loose, or what was forbidden, and what
 “ was lawful to be done. ---- And these the
 “ Apostle here declares to be the most honour-
 “ able, and worthy of the chiefest Reward, ac-
 “ cording to the Apostle reckoning up the Of-
 “ fices God had appointed in the Church,
 “ places *Teachers* before *Governments*. 1 Cor. 12.
 “ *Ambrose* (i) or *Hilary* saith of an Elder, he is
 “ honourable among all Nations, whence first
 “ the Synagogue, and afterwards the Church,
 “ had Elders, without whose Counsel nothing
 “ was done in the Church; which, by what
 “ Negligence it is fallen into desuetude, I
 “ know not, if it be not through the Sloth
 “ or

(b) Which is cited by Mr. *Anderson*, in his Answer against *Rhind*
 Page 177. (i) *Ambr.* Nam apud omnes utique gentes honorabilis
 est senectus, unde & Synagoga, & postea Ecclesia, Seniores habuit,
 quorum sine consilio nihil agebatur in Ecclesia: quod quia negle-
 gentia absolverit, nescio, nisi forte doctorum desidia aut magis su-
 perbia, dum soli volunt aliquid videri Comment. 1 Tim. 3. 1.

“ or rather Pride of the Doctors, whilst they
“ alone will seem to be something.

Object. They are not ordained by the Imposition of Hands, as all Church Officers were in the Apostolical Age,

Answer. We have no Command for their being so ordained, or yet against that Ceremony. It cannot be proven that the Imposition is absolutely necessary, since the Effect hath ceased; neither is it essential to that Office. The Apostles were not so ordained, and Gregory, Thaumaturgus nor Ignatius. It is true, that it was practised by the Apostles, and the Elders are set apart for that Office by their Engagements, and solemn Prayer for the outpouring of the Spirit upon them, and the consent of the People, over which they are to bear Rule.

That this Officer is of Divine Institution, is asserted both by Ancient and Modern Divines, as (k) Ambrose, as Dr. Fulke understandeth him. Tertullian maketh mention of them, Optatus, Basil, Hierom, Augustine, Gregory, Origen, Cyprian, Chemnitz, Gerard, Zanchius, Martyr, Bullinger, Junius, Polanus, Pareus, Cartwright; the Professors of Leyden, and many more of our Divines; who teach that the Apostle, 1 Tim. 5. 17. directly implieth, that there were some Elders

(k) Ambro. on 1 Tim. 5. 1. Dr. Fulke 1 Tim. 5. 17. Tertul. Apolog. Cap. 24. 39. Optat. L. 1. 41. Basil. mag. Com. on Isa. 3. 2. Hierom. on Isa. 3. 2. Aug. Ep. 137. Greg. contra Celsum. lib. 3. 1. 2. & contra Cresc. cap. 56. Origen contra Celsum lib. 3. Cyprian Ep. 39. Chemnitz Exam. Part 2. Pag. 218. Gerard loc Theol. Tom. 5. Pag. 186. Zanch. in 4. Præc. Col. 727. Martyr. in 1 Cor. 12. 28. Bul. 1 Tim. 5. 17. Jun. Animad. in Bell. Contr. 3. lib. 1. cap. 2. Pola. Synt. lib. 7. cap. 11. Pareus on Rom. 12. 8 & 1 Cor. 12. 28. Cartwright 1 Tim. 5. 17. The Professors of Leyden. Syn. Pur. Theol. Disp. 42. Theol. 200.

Elders who ruled well, and yet laboured not in the Word and Doctrine, and those Elders he meaneth by them that rule, *Rom. 12. 8.* and by *Governments*, *1 Cor. 12. 28.* where the Apostle saith not *Helps in Governments*, &c. as in our new English Translation, which should have been rendred *Helps, Governments, &c.* plainly putting Governments for a different Order from Helps or Deacons. I must say, that I am proud of having my Arrows plum'd from these Wits, and that I may have Artillery from their Magazines, sufficient to defend the Right of such an Officer in the Church. Surely such an Office as hath both the Law of God and of Nature, cannot be but approved of God; for 'tis certain that God will approve of nothing, but what is according to his Will revealed, or natural: Which Will and Law of his, is that which makes any Thing to be of Divine Right, and perpetually binding as to the Observation.

Object. The primitive Elders and Deacons did preach, &c. *Acts 6. & 8. 12, 13.*

Answer, The primitive Elders that were only set apart for ruling, did not preach, nor the Deacons by virtue of their Office. *Philip* preached in the Capacity of an *Evangelist*, *Acts 21. 8.* and not in the Capacity of a Deacon. Tho' in the primitive Church the Officers of it were frequently train'd up from the lowest Degree of Church-office to the highest; yet it will not follow, that they presum'd to ascend to the Supreme, without Ordination to the same.

2. I come now to drop a Word concerning the Vocation of a ruling Elder; for no Man should take that Office upon him without a
G
law.

lawful Call (a): We have *Saul* and *Uzziah* standing Monuments in sacred Records of God's righteous Judgment, for invading a sacred Office without a Call to the same (b). The Call to this Office is two-fold; inward, and outward. The inward Call is the Testimony of a good Conscience, concerning some Measure of Ability and Gifts for that Charge; and a sincere, and honest Inclination and Purpose to employ these Gifts, for the Honour of God, the Advancement of the Kingdom of Jesus Christ, and the good of Souls. The outward Call was by the Congregation, after they had given sufficient Evidences of their Abilities for that Office, and of their Carriage and Willingness to serve the Lord in that Station, *Acts* 6. 3. & 14. That it may be gone about in the more orderly Way, (c) it is fit that a Nomination be made by the Minister and Eldership of the Congregation of the Persons fittest, and best fitted for the Imployment, and that the Names of the Persons nominated by them, be publicly intimated by them to the Congregation; and they desired, in case of their not being satisfied, as having Exception, or knowing others better qualified, to represent the same to the Minister and Eldership. If there be no Eldership in the Congregation, a Nomination may be made, either by the Presbytery, or by the most judicious and godly Members of the Congregation (d); particularly, Masters of Families, together with the Minister, or one or more

(a) Heb. 5. 4. (b) 2 Sam. 6. 6. & Chr. 13. 9. Num. 4. 14. (c) 1 Book of Discip. 8. Head, teaching the Elect. of Elders and Deacons: (d) 1 Book of Discip. 8. Head.

Ministers of the Presbytery, in case of the Congregations want of a Minister.

The Trial is to be by the Minister and Eldership of the Congregation, or in the Case of the want of these, by the Presbytery, or some Members appointed by them for that End; and they are to be tried both in Regard of their Conversation, that it be blameless and Holy; and also in regard of their Knowledge, and Experience in the Things of God, and of the Affairs of his House, and of their Ability and Prudence for Government. We see that the Apostle, *1 Tim. 3. 10.* speaking of Deacons, which is the lowest Rank of Church-Officers, requires also that these first be proved, then let them use the Office of a Deacon, being found blameless. Their Admission is to be by the Minister of the Congregation, or one appointed by the Presbytery, in the Presence of the whole Congregation, with a Sermon concerning their Duty, and with Prayer to God for the Spirit of their Calling to be poured out upon them, that the Work of the Lord may prosper in their Hands. They are not ordained by the laying on of the Hands of the Presbytery.

3. I come now to speak concerning the Duties of the Ruling-Elder, I shall lay before you both his Personal and Stational Duties. As for his personal Qualifications, or Duties of his Conversation, they are much the same that the Apostle requires of a Minister (*e*). I shall shew them. 1. Negatively. 2. Positively. Negatively, he must not be given to Wine: Drunkenness

G 2

(*e*) *1 Tim. 3. 2, 3, 4, 5, 6, 7, & 8, 11. Tit. 1, 6, 7, 8.*

eness is a horrid Sin in any, but much more in a Church-Officer. Woes are thundered out against all Drunkards (*f*), Spiritual (*g*), Temporal upon the Body (*h*), upon their Estate (*i*), and their Name (*k*), and eternal Woe (*l*). A drunken Church-Officer is a most lothsome Spectacle, he deserves not Room among Christians. (2). He must be no Striker, nor given to Quarrels; but he must forgive his Enemies (*m*), it is the Way to meet with Forgiveness from God (*n*).

3. He must not be envious: 'Tis an evil Affection, and a vicious Passion of the Mind, Vexation and Displeasure at the good of our Neighbour, it is a pestiferous Evil, it makes a Man like unto the Devil, for by his Envy Death entred into the World. It is a dangerous Sin (*o*), it is a Work of the Flesh (*p*), it is an Evidence of Imprudence and Silliness (*q*), it is the Cause of many barbarous Actions (*r*).

4. He must not be Malicious, to wish Ill to his Neighbour, tho' he hath been wronged by him; but he must forgive his Enemies, and pray for them, it is of the Devil Malice, and it makes one like the Devil (*s*). It mars the Efficacy of the Word (*t*). It will mar Acceptance of all Duties (*u*). It will keep from Mercy (*v*).

5. He must not be Deceitful, he must be without Guile: It is a grievous Sin to have their
Words

(*f*) Isa. 5. 12, 22. Jer. 13. 13. (*g*) Luke 21. 34. Rom. 3. 19. (*h*) Prov. 23. 29, 30. (*i*) Psal. 21. 17. Prov. 23. 21. (*k*) Eccl. 7. 1. Isa. 28. 1, 2. (*l*) Isa. 5. 11, 12. 1 Cor. 6. 10. (*m*) Martha. 6. 14. (*n*) Matth. 18. 32, 33. (*o*) Psal. 73. 2, 3. Jam. 3. (*p*) Gal. 5. 19, 21. Tit. 3. 3. (*q*) Job. 5. 2. (*r*) Jam. 3. 16. (*s*) Jam. 1. 12. Matth. 13. 39. 1 Pet. 5. 8. (*t*) Jam. 1. 21. 1 Pet. 2. 1. 2 Pet. 2. 1, 2. (*u*) Matth. 23. 24. (*v*) Gal. 5. 20, 21.

Words soft as Butter, and Deceit in the Heart, it is a Source of many other Sins.

He should not be Proud, and have an high Esteem of himself, if Men would but narrowly view themselves; but alas, many do not consider their own Vileness and Imperfections, many are too like these Persons that *Seneca* gives an Account of, that had a strange Infirmity in their Eyes, that wherever they turned, they encountred with their own visible moving Image; for which he gives this Reason, that it proceeded from the weakness of their visive Faculty, that for want of Spirits derived from the Brain, could not penetrate through the Diaphorus Air to see Objects; but every Part of the Air was a reflecting Glafs of themselves. That which he supposeth was the Cause of that natural Infirmity, is true in the Moral, it is from the weakness of the Mind, that the judicative Faculty doth not discover the Worth of others. Pride is so great a Sin, that it provokes the Lord to bring on Judgments (*w*). *Herod* for his Pride was smitten and eaten of Worms (*x*). *Nebuchadnezzar* for his Pride was driven from his Kingdom, and forced to eat Grasse like an Ox (*y*). *Pharaoh's* Pride brought ten Plagues on him and his People, and in End his Overthrow, and his Host in the Red-sea (*z*). Yea, God would not suffer this Sin to pass unpunished in his Servant *David* (*a*), for numbring the People.

6. He must not be given to immoderate Use of Meat, either as to Quantity or Quality: It

G 3

is

(*w*) Ezek 16. 49. Prov. 15. 25. (*x*) Acts 12. 23. (*y*) Dan. 4. 17, 30, 31, 32. (*z*) Exod. 15. 19. (*a*) 2 Sam. 24. 25.

is prohibited by God (*b*); it is unbecoming any Christian (*c*); it is introductive to many pernicious Sins, as Athiesm (*d*), Idolatry (*e*), Uncleanness (*f*); it unfits for the Day of Judgment (*g*); it brings on Disgrace (*h*), Poverty (*i*); it brings on Calamity (*k*); it excludes from Heaven (*l*).

7. He must not be unchast (*m*): It impairs the Health; it brings often sudden Death (*n*); it destroys a Man's Estate (*o*), his Name and Reputation, and causes it to sink under a gloomy Cloud of Infamy and Disgrace; it wraps the Understanding up in thick Darkness (*p*); it hardens the Heart (*q*); it wounds the Conscience (*r*); it blunts the Edge of Confidence in Approaches to God (*s*). It is a Sin that is unbecoming any Christian, but much more one that bears Rule in the Church.

8. He must not be unjust; but he must be endued with that gracious Disposition, to take Pleasure to render to every one their Due, and what is just and equal (*t*); it is pleasing to God (*u*); it is the Way to be blessed of God (*v*); it will afford Ground of Joy (*w*); Prolongation of

(*b*) Rom. 13. 13. (*c*) 1 Pet. 4. 3. Ezek. 16. 49. (*d*) Prov. 30. 8, 9. Deut. 6. 11, 12. (*e*) Deut. 32. 13, 17. Phil. 3. 19. Rom. 6. 23, 19. (*f*) 2 Pet. 2. 3, 14. Jer. 5. 7, 8. (*g*) Luke 21. 34 & 35. 43, 44. 1 Pet. 4. 3, 7. Phil. 4. 5. (*h*) Prov. 28. 7. (*i*) Prov. 23. 21, 17. & 13. 25. Luke 15. (*k*) Ezek. 16. 49, 50. 2 Pet. 2. 2, 13. Numb. 11. 33, 34. Psal. 78. 29, 31. (*l*) Gal. 5. 19, 21. (*m*) Exod. 20. 14. Prov. 5. 2. Acts 5. 29. Rom. 1. 24, 29. & 13. 13. 1 Cor. 6. 13. 2 Cor. 12. 21. Gal. 5. 29. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 2. Heb. 12. 26. 1 Pet. 2. 11. (*n*) Prov. 5. 1, 12. 1 Cor. 6. 18. Prov. 7. 26, 27. (*o*) Prov. 6. 26. & 5. 9, 10. (*p*) 1 Pet. 2. 11. (*q*) Eph. 4. 18, 19. Rom. 1. 22, 23, 24. Hos. 4. 11. (*r*) Prov. 7. 23. (*s*) Psal. 51. 14. (*t*) Matth. 7. 12. Rom. 13. 7. Deut. 16. 20. Psal. 62. 3. Mic. 6. 8. Isa. 68. 1. Ezek. 45. 6. (*u*) Prov. 21. 3. (*v*) Isa. 56. 1, 2. (*w*) Prov. 21. 15.

of Life is promised to the Just (*), whereas the unjust shall be under the Hidings of God's Face (x), they shall be exposed to Judgments in this Life (y), and to eternal Judgment if they do not repent (a).

9. He must not be covetous: It is forbidden (b). Covetousness is reckoned amongst the greatest of Sins (c), it is an Inlet to many gross Sins (d), as Apostasy (e), Murder (f), Theft (g); it brings on Judgments national (h), and also personal (i); it stifles Conviction (k); it deprives of Comfort of what they possess (l); it provokes God to remove Comforts (m); it excludes from Heaven (n).

10. He must not be uncharitable unto the Poor: Charity is a Fruit of the Spirit (o). God is charitable (p). God commands us to be charitable (q), and he commends it (r). It is the Character of a blessed Man (s). It is constructed as giving to the Lord, or as lending to the Lord (t). There are Promises made to the Charitable (u). The Want of Charity will expose to Judgments (v).

11. He must not be a Novice (w), nor one newly come to the Faith; but he must be an

29. (a) Deut. 10. 30. (b) 1 Sam. 10. 24. 31. 24. 4. 61. (c) 1 Amos 8. 1. 5. 6. 7. 8. (d) 1 Pet. 2. 8. (e) Exod. 26. 17. Eph. 4. 3. Col. 3. 5. Heb. 13. 5. Psal. 106. 3. Heb. 2. 5. 9. (f) 1 Cor. 6. 9. 10. (g) 1 Tim. 6. 10. (h) 2 Num. 24. 10. 1 Tim. 6. 10. (i) 1 Kings 21. 14. 22. 23. (j) Josh. 7. 21. (k) 1 Sam. 17. 57. Col. 3. 5. 6. Josh. 7. 1. (l) Josh. 7. 25. 2 Kings 5. 27. Math. 27. 4. (m) Num. 22. 7. (n) 1 Kings 21. 14. (o) Jer. 8. 76. (p) 1 Cor. 6. 9. 10. (q) 1 Tim. 6. 17. 18. (r) James 2. 15. (s) Deut. 15. 11. Heb. 13. 16. Eccl. 11. 1. Prov. 3. 9. 10. Deut. 14. 14. 2 Cor. 8. 2. & 9. 13. (t) Heb. 13. 6. & 6. 10. Acts 10. 14. & 9. 36. Math. 23. 40. (u) Psal. 41. 1. Prov. 14. 21. Acts 29. 23. (v) Prov. 13. 27. Math. 23. 10. (w) Prov. 21. 1. 2. 3. (x) Prov. 13. 24. & 29. 15. James 2. 15. Prov. 28. 27. Math. 23. 45. 46. (y) 1 Tim. 3. 6.

experienced Christian; not a young Stripling, but one well stricken in Years? But yet, if any young Man be endued with extraordinary Grace and Ability, the Fewness of his Years should be no Obstacle to his Promotion, that being super-
 seded by the Greatness of his Merit.

12. He must not be self-willed, adhering to his own Judgment without Reason: It is strange that Men should assume such an Air of Freedom, as to be so wedded to their own Opinion, which evidences a weak Head, great Pride and Self-conceit. Ere we embarque into an Opinion, we should put the Matter to the Touch-stone of God's Word, and Reason, to try its Metal. The sacred Balance of God's Word is only fit to weigh Matters of Faith. Those that are self-willed are apt to plead for a bad Cause, which the Scripture condemns. Jer. 9. 3, 5. Acts 24. 2, 5. Psal. 12. 3, 4. Psal. 52. 1, 2, 3, 4.

13. He must not be soon angry and put out of Humour: It is sad to be of such a sulphureous Temper, as to take Fire on every Spark. The Wise Man saith, *That it resteth in the Bosom of a Fool (x).* It is Heart-Murder (y). It lays open to God's Wrath (z). It mars the right Performance of Ordinances (a), and Acceptance of Duties (b). It is Fuel to Strife (c), it makes one abominable in the Sight of God (d); it will unfit for Heaven. It is a most glorious Thing to forgive Injuries, and to bear them with Patience.

Posi.

(x) Eccl. 7. 2. (y) Matth. 5. 21, 22. (z) Matth. 5. 22. (a) Psal. 106. 33. Num. 26. 11. 1 Tim. 2. 8. James 1. 20. (b) Matth. 3. 23, 24. (c) Prov. 26. 27, 29. & 23. 24. & 25. 24. (d) Psal. 5. 13.

Positively, 1. An Elder must be blameless, *that is*, one that is without Offence towards God and Men: Christ hath given us his Example for avoiding of Offence (a); and the Saints have been careful to keep Consciences void of Offence towards God and Man (f). It is most agreeable to the Rules of Charity and brotherly Love, which obliges us to be equally tender of our Neighbours Well-fare, as of our own (g). It fits to be an useful Member of Society (h); it removes Clouds of Obscurity which darken Evidences of an Interest in Christ (i); it disturbs the Offenders outward Peace and Tranquillity, and provokes God to inflict heavy Judgments on them (k); it unfits for near Approaches to God (l); it is offensive to the Godly (m); it brings an ill Report on Religion (n). God hath forbidden our giving Offence (o); and he hath severely thundred Woes against those that give Offence (p).

2. If married, he must be the Husband of one Wife, shunning all unlawful Lusts. Christ sheweth the Unlawfulness of a Man's having of more Wives than one, in his Saying, *That from the Beginning it was not so* (q). They are said to be two in one Flesh (r), and no more two, The Husband is commanded to love his Wife, not his Wives. It is a great Wickedness to have more than one Wife; it is a Breach of Covenant in being a dutiful Husband,

3. He

(a) Matth. 12. 27. (f) Acts 24. 16. 1 Cor. 8. 13. (g) Rom. 14. 15. (h) 1 Cor. 5. 11. 1 Thess. 3. 6. (i) Psal. 51. 3. (k) 2 Sam. 12. 14. 13 Sam. 2. 36. (l) Matth. 5. 23, 24. (m) Gal. 2. 14. (n) 1 Sam. 9. 16, 17. 2 Sam. 13. 14. Rom. 2. 24. (o) 1 Cor. 10. 32. 11. 57. 14. 2 Cor. 6. 3. Rom. 14. 13. (p) Matth. 18. 7. Luke 17. 1. (q) Matth. 19. 8. (r) Matth. 19. 5.

3. He must be vigilant and watchful over his own Soul. He will never be careful of the Souls of others, if he neglect his own Soul. He must be careful to keep the same from all irregular Passions and Enormities, that these have not the Ascendant over him.

4. He must be sober, and not given to Luxury. Infobriety is the Mother of all Mischief; the Root of all Evil, the Subverter of all the Senses; the Shipwreck of Chastity; the Destroyer of the Soul; the Disturber of outward and inward Peace; the Sapper and Underminer of One's Fortune; and the Blower up of One's Character in an unfavoury Smell.

5. He must be of a good Behaviour. A decent and comely Behaviour hath attractive Charms; yea, the same hath most powerful Influence upon the most stubborn Soul, to move the same to Pliableness to Doctrine and Discipline. There is a certain Majesty and Authority that attendeth Holiness, as doth command Respect and Fear, even from the Wicked, when there is no outward Cause for it, but that they are struck with the Conviction of their noble Spirit, that carrieth a Resemblance to the Image of God, as forceth Fear and Subjection.

6. He must be given to Hospitality; it is a most laudable Disposition. Some have entertained Angels in human Shape; that have been so disposed. In being given to Hospitality, a Person may entertain those that are Members of Christ's mystical Body, and he will take it as done to himself, and he will reward the same. We are all Brethren; and therefore we should

should be hospitable to one another. That vital Flame of brotherly Love will afford you Comfort, when the Curtains are drawing upon you, and you are within a few Moments of getting over the March of Time.

7. He must be apt to teach ; and so must be able to instruct others. In so doing they imitate their Lord and Master, who was a burning Light in his Doctrine, and shining Lamp in his Conversation. An Elder's Lamp should still be burning and shining ; his Oyl must not waste. What is edifying must still fill the Scale of his Conversation, and must never be turned out of it. Sure I am, That the Candle of our Lives can never be better spent than in lighting our selves and others to Heaven. We find, that when Christ was invited to any Table, he never refused to go. If a *Publican* or *Pharisee* invited him, he constantly went ; not so much for the Pleasure of eating, as for the Opportunity of instructing them.

8. He must not be rigorous, exacting to the Rigour of strict Justice, from a Person that is utterly unable to pay what he owes. He should exercise rolling Bowels of Pity and Compassion towards his Brother, and he should have a Fellow-Sympathy with him. How can a Person seek Forgiveness from God, that will not forgive his Brother. He must always have his Soul stored with that vital Flame of Love and Friendship to his Brother, as not to suffer him to add Affliction to the Afflicted ; but, on the other Hand, he should endeavour to roll him out of his Difficulties, and to make his Life easy.

9. He

9. He must be patient to bear with Injuries and Reproach. Patience is a noble and excellent Qualification. We find our ever Blessed Saviour hath cast us a Copy of the same; he bore all the Reproaches that were unjustly thrown upon him, and all his Sufferings, with wonderful Patience. We find *Job* renowned for his Patience; and he has Place in sacred Records, as one excelling in that Perfection, for a bright and shining Pattern of Patience.

10. He must be one that rules well his own House (a). He that cannot rule his own Family, is most unfit to bear Rule in the Church of God, where it cannot be expected he can have so much Authority, nor so near Access to pry into their Tempers, nor what Advance they have made in passing the dark Periods of Ignorance, into the Light of the Fundamentals of the Christian Faith.

11. He must be a Lover of good Men. We are commanded to love them, for they are loved of God; they are his chosen Ones, whom he hath purchased with his own Blood, who bear the Stamp of his Image, and shall reign with him in Glory for ever. They are our Brethren; we are but several Branches sprouting out of one Stock; we are all the Members of one Body, of which Christ is the Head. It is a Duty that renders a Man capable of doing good to the Objects of their Love, in advising, instructing, admonishing, removing their Scruples, reclaiming them from Error, Vice and Faction, and reconciling them to Virtue.

12. He

(a) 1 Tim. 3. 5.

12. He must be straight and upright in his Dealings among Men. It is a horrid Wickedness to be deceitful. Double-Dealers are abhorred of God, who delights in Truth; such are of their Father the Devil, who was a Liar from the Beginning.

13. He must be holy. Holiness is a bright and splendid Ornament; a Divine Beauty, which attracts the Affection of God and Men; and hath spiritual, temporal and eternal Blessings accompanying the same. Without Holiness no Man can be happy, either in Time or Eternity. The Son of God laid aside his Glory for a Time, in abandoning his Throne, in discarding his glorious Retinue of Angels, in investing himself with our Nature, and becoming like unto us in all Things, Sin only excepted; and he underwent cruel and bloody Sufferings, that we might be holy; and, for this End, he sent forth the Spirit to sanctifie us, and to make us holy. We are favoured with all God's Ordinances, that we may be holy.

14. He must be one that hath a good Report of them that are without (a). God hath discharged us to reproach our Neighbour (b). God threatens fearful Judgments against such as are chargeable with this Impiety (c). They are of the Number of such as shall be excommunicated from God's Presence (d); they are reckoned Fools (e). The Bonds of Humanity and natural Affinity, as being descended of one common Parent, obliges us to have a good Report of

(a) 1 Tim. 4. 12. 1 Tim. 5. 11. (b) Eph. 4. 31. Tit. 3. 2. James 4. 11. Exod. 23. 1. (c) Isa. 51. 7, 8. Zeph. 3. 8, 9, 10. Psal. 120. 3, 4. Psal. 52. 3, 4. (d) 1 Cor. 6. 10. (e) Prov. 10. 18.

of our Neighbour. The Angel doth not bring a railing Accusation against the Devil. Among those who shall dwell in God's holy Hill, are such who take not up a bad Report against their Neighbour (*f*). We should have Charity towards them (*g*). We should not give Ear to Backbiters (*h*); nor should we spread the same (*i*).

I come now to consider the Official Duties of an Elder. They are two-fold, private and publick. Their private Duties are all those that private Christians are bound to perform by the Law of Charity and Love; as, To instruct one another (*k*); To exhort and stir up one another to provoke unto Love and good Works (*l*); to visit the Sick, and those in Bonds and Distress (*m*), admonishing them (*n*), praying for them (*o*). They should reconcile those that are at Variance (*p*); they should restore those that are fallen (*q*); they should comfort the Afflicted, and support the Weak (*r*). They must admonish and rebuke one another (*s*).

I come now to consider the publick Duties of Elders, which they are to perform joyntly with others in Church-Judicatories, as *General Assemblies, Synods, Presbyteries*, or in *Church-Sessions*. Being lawfully called, they have Power to sit, write, debate, vote, conclude in all Matters that are handled therein (*t*). They are obliged to judge of Truth and Error in Points of Doctrine, according to the Word of God, and

Cir-

(*f*) Psal. 15. 3. (*g*) 1 Cor. 13. 5, 7. Neh. 6. 6, 10. Ezra 4. 19.
 (*h*) Prov. 29. 12. & 23. 25. (*i*) Psal. 50. 21. (*k*) John 4. 29.
 Acts 18. 26. (*l*) Heb. 10. 24, 25. (*m*) Matth. 25. 36. (*n*) 1 Thess.
 5. 12. (*o*) James 5. 14. Jude 20. (*p*) Matth. 5. 9. (*q*) Gal 6. 1.
 (*r*) 1 Thess. 5. 11. (*s*) Lev. 19. 17. Matth. 18. 15, 16, 17. (*t*)
 Acts 15. 2. & 6. 22, 23.

[III]

Circumstances that belong to the Worship of God, as Times, Places, Persons, and all Particulars in Ecclesiastick Affairs, as are not determined in the Word, according to the general Rules thereof, concerning Order and Decency, avoiding of Scandal, doing all to the Glory of God, and edifying of the Church; in censuring Scandal and the Obstinate, admitting of the Penitent to the Society of the Church; to send authorized Church-Officers to serve in the House of God. I acknowledge, That a Church-Session is not clothed with Power to make a Minister, and to send him forth; for this must be by the Laying on of the Hands of the Presbytery. Weighty Matters belong to superior Judicatories; but, in all these Powers, Ruling Elders have a Share, and put forth the same according to the Measure that belongs to the Assembly whereof they are Members (v): But the Execution of some Decrees of the Church-Assemblies, such as the Imposition of Hands, the pronouncing the Sentence of Excommunication, the receiving of Penitents, the Intimation or Deposition of Ministers, and such like, do belong to Ministers alone; yet Excommunication and Absolution belong to the Church collectively taken. The purging out of Leaven before the Passover was a Command given to all *Israel*, which was a Figure of Excommunication, 1 *Cor.* 5. 6, 7, 13. shewing, That obstinate Sinners, being as Leaven to infect others, should be thrown out of the Church. In the 4th and 5th Verses, he writes to the whole Church of *Corinth*

(v) Acts 15, 6. & 22, 23.

Corinth, being gathered together to deliver the incestuous Person to *Satan*; and, upon his Repentance, *2 Cor.* 2. 6. he writes, That they should forgive him, and receive him into the Church, comforting him, *Ver.* 7. and to confirm their Love to him, *Ver.* 8. We find, That Christ hath delivered the Power of binding and loosing to every particular Church or Congregation collectively taken, *Matth.* 18. 17, 18. Calvin, on the *1 Cor.* 5. 4. says, *That the common promiscuous Multitude should not, by their Suffrages and Voices, examine and judge the Cause: Because the Multitude, unless it be governed, never doth any Thing moderately or gravely.* In the Apostolick Church, Matters were first judged by the Prebytery, and determined by them, and then carried to the People. No Church-Session should take upon them the Power of Excommunication, without consulting the Presbytery.

I come now to shew how Elders are to perform their Office. 1. They are to perform their Office impartially, without Respect of Persons, to the Rich as well as the Poor, the High as well as the Low. They ought to exercise their Power over those of their own Number, and Yoke-fellows, in case of Miscarriages, as their Offences require. The Apostle *Paul*, *Acts* 20. 28. gives Charge to all Elders to take heed to themselves, as well as to the Flock over which the Holy Ghost hath made them Overseers. As they are to be impartial in Respect of Persons; so, in Respect of all Sorts of Scandals and Offences, *2 Thess.* 3. 6. The Apostle commands, That we withdraw from every Brother that walketh disorderly; and, amongst
dis-

disorderly Walkers, he doth, *Ver. 11.* reckon idle Persons, that wait not on their Calling, who neglect Prayer, who are not charitable to the Poor, who wait not on the publick Ordinances, who neglect the Worship of God in their Families, who bring not up their Children in the Fear of the Lord.

2. They must take Notice, That the Rebuke for the Offence be orderly gone about. If the Offence be private, then the Rebuke ought to be private. If the Offender hearken to the Admonition, and amend, it should go no further: If he or she do not amend, then the Elder is to take with him some of his Brethren, and to admonish the Offender before Witnesses; and if he hearken, the Church needs not be acquainted therewith: And if he will not hearken unto them, then he is to be delated to the Church; and if he or she will not hearken unto them, then he or she is to be excommunicated, and esteemed as a Heathen. This is the Order prescribed by our ever-blessed Saviour, *Matth. 18. 15, 16, 17, 18.* If the Offence be publick, then is the Offender to be delated to the Session, without any previous Admonition, *1 Tim. 5. 20.* They that sin (*i. e. openly*) may be rebuked before all, that others may fear. They should beware of bringing any to be questioned publicly, as scandalous Walkers, upon every Rumour or Surmise. They should first be careful to make diligent and prudent Enquiry about the Truth of the Matter, and to see if it can be proven by Witnesses, or that the Scandal be attended with Presumption of Truth, before they bring it to publick, that so it may
H appear

appear to the Congregation, and to the Parties themselves, that they are not questioned and challenged without Cause.

3. They must perform their Office with Simplicity and Sincerity; they must not be byassed to pass by Faults, or to delate upon any secular Account; they should act as in the Sight of God, and for his Glory, and the Good of the Church, and the Good of the Soul of the Offender, *Gal. 6. 1. 2 Cor. 4. 2.*

4. They are not to allow the Scandalous to profess Repentance before the Congregation, until Signs of Repentance appear in them. The incestuous *Corinthian* sorrowed exceedingly, before the *Apostle* did any Thing concerning the receiving of him (a); and the Discipline of our Church appoints Ministers and Elders sharply to examine Offenders, who offer themselves to give Satisfaction to the Church, what Fear and Terror they have of God's Judgments, what Hatred of Sin and Sorrow for the same they have, and of their feeling Sense of God's Mercy; and if they be ignorant of these, they are to instruct them (b). *Tertullian* says, *It is not Religion to force Religion, which ought to be willingly, not forcibly received* (c). So, I say, that forced Repentance is not true Repentance, it should flow from a sincere and willing Heart.

5. They must shew themselves ready and willing to receive all that are truly Penitent with all Tendernefs, and forgive and comfort them, with all Bowels of Love and Pity towards them (d). The vital Flame of Love
wards

(a) 2 Cor. 6. 6, 7. (b) Acts of the Assen. 1567. (c) *Tertullian* P. 447. (d) 2 Cor. 2. 7, 8.

wards off Bitterness, with promising Views to keep up the Soul from sinking under Sorrow. It is fit, seeing they have been steering their Course in the rough Sea, that Endeavours be used with them to bring them to a Lee-shore, and to ply their Oars in calm Water, and not to expand their Sails to the swelling Gusts of Temptations.

6. They must not encroach upon the Rights of the Civil Power, in inflicting on the scandalous Corporal Punishments or Mulcts, these are not within the Province of the Church, whose Armour is Spiritual (e), but they only belong to the Civil Power. I own, that when the Civil Magistrate gives a Grant of the Mulcts laid on by the Civil Power for the Use of the Poor, that the Church may pursue for those.

7. They must perform their Work with close Application (f), it is a Matter of so great Weight, that it allows no Time for Idleness, for our Duration is but a Shadow, still shrinking to a narrow Point, and we know not how soon Death may summon us to give an Account of our Management.

8. They must do their Work with the height of Seriousness and Zeal for God's Glory, the Good of the Church (g). It is not enough to have a splendid and glorious Profession, but they must have their Work much at Heart: We cannot spend the Lamp of our Lives better, than by lighting our selves and others to Heaven.

9. They must rule tenderly, lest they dishonour God, wrong a poor Soul, and give a
H 2 wrong

(e) John 18. 36. (f) 1 Tim. 4. 15. (g) Jude 3. Tit. 1. 9.

wrong Touch to the Ark of God. We find our ever blessed Saviour was so tender, that he was careful not to extinguish the least Spark of holy Fire, nor quench a smoking Flax.

10. They must rule with Courage and Magnanimity, not being dared from their Duty by the Faces of Men (*b*). It is Effeminate, and a mean Softness, unworthy of a Church-Officer to be frightened from his Duty.

11. They must perform their Work with Prudence (*i*), and not mismanage the Trust committed to them, by their imprudent and too forward Management; such as have been Precipitant, have come often ill off. They have been found to be like Racers that spur on too fast, and runs all Length at first setting out, and has been obliged to come Jaded and Broken-winded Home.

12. They must do their Work faithfully, and that in the least Thing that belongs to their Office; for he that will be unfaithful in little, will be unfaithful in greater Matters (*k*). The Obligations they ly under to Christ, and their own voluntary Engagement obliges to Faithfulness. If they be faithful, they shall have Peace of Conscience, 2 *Cor.* 1. 12. 2 *Tim.* 4. 7, 8. They shall have a joyful Resurrection, *Matth.* 25. 30.

13. When they inflict Censure on scandalous Persons, they must do it with Regrete (*l*). It is Matter of Grief and Sorrow, that God's Laws have been violated, his Authority trampled on, and his Sovereignty affronted.

14. They

(*b*) 2 *Tim.* 1. 5, 6, 7. (*c*) *Matth.* 10. 16. *Luke* 12. 42. (*k*) *John* 7. 18. (*l*) *Phil.* 3. 18.

14. They must reprove with Calmness: A Reproof flowing from a cool Spirit has often greater Force upon the Heart of a Sinner, than when it bursts forth from a rancoured Mind. They are happy that are cast in so refin'd a Mould, that are not easily put out of Temper, but are of a sweet and winning Disposition, who have learn'd that Art to drive Home a Reproof with Love and Tendernefs to the Offender; but with Abhorrence and Detestation of the Vice.

Notice here, that what I have said concerning the Duties of the Ruling-Elder, I do not here mean, that he is to go beyond his Sphere to reprove judicially, without the Concurrence of the Court; and it must be legally constitute; and it cannot be legally constitute without their Minister presiding among them; or failing him a Minister appointed by the Presbytery, or some other superior Court; yet the Minister is not to have a negative Voice.

I shall now lay before you the lowest Degree of Church-Officers, that we have Authority for in Sacred Records, which is the Deacon. The Word is sometimes taken in a large Sense, which signifies any Servant or Minister (a). It doth not always signify one in holy Orders that is settled to bear Rule in the Church, for we read of Diaconesses; which were Pious and charitable Women, that made it their Business to perform Acts of Charity to those that were in Distress, both in bestowing largely of their own Substance, and also used their Endeavours with other good Persons, to exercise Bowels of Com-

H 3

passion

(a) Matth. 23. 11. 1 Cor. 3. 5. Eph. 4. 12.

passion towards them, and these Women were called Diaconesses for their serving and ministering to those in Distress.

It is taken in a more limited and strict Sense, for a certain Officer that God hath appointed in his Church, 1 *Tim.* 3. 10. *And let these also first be proved, then let them use the Office of a Deacon, being found blameless.* In a Word, according to the Signification of their Name, they were, as *Ignatius* (*b*) calls them, *The Churches Servants*, set apart on Purpose to serve God, and attend on their Business, being constituted, as *Eusebius* terms it (*c*); *for the Service of the Publick.* In *Cyprian's* Time they had Sub-deacons, which were to assist the Deacons, they were of the same Order with the Deacons, which may be gathered from the Origin and Rise of Sub-deacons, because in the Apostles Days there were no more than seven Deacons in any Church; so that when any Church turned so numerous, that seven were not sufficient to bear the Burden, they constituted those whom they called Sub-deacons to assist the Seven, and that they might not seem to go beyond the Number that was in use in the Days of the *Apostles*, they called them Sub-deacons: As for my Part, I see no Reason why the worthy Fathers were pleased to make this Distinction, seeing that the Increase of the Number of Christians required more of the Station of Deacons; for we find, that in the Apostles Days, there were great Cities that had but one Minister, and yet afterwards they were favoured with several Ministers, all of them of equal Authority. I do think

(*b*) *Igna. Epist. ad Tralles. P. 48.* (*c*) *Euseb. lib. 2. cap. 1. P. 12.*

think that the Spirit of the Lord hath put no restraining Bounds to any Congregation to have a set Number of Deacons, but that the Number is left to the Discretion of the Church-Session, and the People to choose what Number they see convenient.

I shall prove that such an Officer as a Deacon is of Divine Institution. We find the Apostles give Command to the Disciples to choose out among themselves Men of honest Report, full of the Holy Ghost, and of Wisdom, whom they might appoint over the Business of the Poor, *Acts* 6. 3. which was accordingly done, as is evident from the 5 and 6 Verses. Neither was this a Temporary Institution upon this particular Occasion, and for the Church of *Jerusalem* only, but for all the Churches of Christ to the End of the World: For we find the *Apostle Paul* mentioning this Officer in several of his Epistles, as in the *Rom.* 12. 8. He exhorteth him that gives or imparts, that is, the Deacon, to whom the Care of distributing is given, to do it with Simplicity, *1 Cor.* 12. 28. He calls them Helps, for they are to help the Poor in their Straits, and the rest of the Church-Officers not exceeding the Bounds of his Station, not confounding his Office with other Church-Officers.

I shall let you see who hath the Right of the calling of a Deacon: It is the Church in which they are to labour, and that it may be orderly gone about, it is fit that a Nomination be made by the Church-session, of the Persons fittest and best qualified, and they must be intimated from the Pulpit; and if the Congregation have Exceptions against any of them, and know others

fitter, they are to intimate the same to the Session, who has the Right of trying, but the People of Calling, *Acts* 6. 3, 5, 6. *Acts* 14. 23. *1 Tim.* 3. 13. *Psal.* 84.

None are to presume upon this Sacred and honourable Station: I call it a Sacred and honourable Station; because it hath the Stamp of Divine Authority; and surely it is a great Honour to bear Office in the Church of God. In order to the Call of Heaven. 1. It is requisite that they be endued with suitable Abilities for that Office, together with their Willingness to undertake the same, with firm Resolution to be faithful in the Trust committed to them.

2. They must be blameless without Scandal; for a bad Report is ready to overcast the Soul with a chilling Damp, and dispirit the same, and render it unfit for Duties; and it makes the Lamp of ones Fame and Character burn dim in the Eyes of the World, and is ready to load with Contempt: Whereas Godliness hath a Reward in it self; it beautifieth the Soul, and maketh the Face and Conversation to shine with an observable Lustre, it preserves from vexing Crosses and sad Sorrows.

3. They must be chosen by the Congregation in which they are to serve, and the Choice must be made after the Manner of the ruling Elder. This is an excellent Way for the Church-Session to evite the lash of the Censure of the Congregation, if he prove perfidious.

4. They must be tried by the Minister and Elders of their Abilities, and Conversation, that it be holy, and blameless; and into which they are to make a very narrow Scrutiny, that so they

they become not guilty of lodging that Trust in the Hands of an insufficient Person.

5. It is requisite, That the Minister, before his Admission, preach upon the Duties of a Deacon, that so he may be no stranger to what is incumbent upon him as to his Station; and that he may perform his Stational Office in a becoming Manner.

6. It is requisite, That the Minister take his Engagement, before the Congregation, to be faithful in his Office.

7. It is requisite, That the Minister put up a Prayer to God, that he may be helped to perform his Office faithfully and cheerfully; and that he may be stored with that vital Flame of Friendship to his Fellow Creatures, as to be careful of them.

I shall shew Deacons Duties, 1. Their Personal Duties. 2. I shall shew you their Stational Duties.

As for their Personal Duties, they must be of a good Conversation, 1 *Tim.* 3. 8, 9, 10, 11, 12. They must not be Drunkards, nor Unsober, nor Covetous. They must be grave and knowing Men, holding fast the true Faith. The *Apostle* shews that they must be the Husbands of one Wife, for many were not in the Infancy of the Christian Church brought off from that Wickedness of Bigamy and Polygamy. They must be such as rule their own Houses and Children well; they must be tender-hearted and compassionate to the Poor; they must be Men of Dexterity and Prudence.

As to their Official Duties; they must take exact Notice of the Poor, and dispense to them the Churches Money, as their Circumstances

require, being under the Session of the Parish's Direction, to relieve all the Indigent within their Bounds; and they should be careful to get Contributions for the Poor in a fair and seasonable Way, and they should deliver the same to them faithfully, timeously and in simplicity, without respect of Persons, according to their Need, and should give timeous Notice to the Session of their Wants. They should take special care of poor Orphans, that they be comfortably maintain'd, and of those whose Parents are not able to School them. They must take Notice if what belongs to the Poor be rightly managed, and improv'd to the best Advantage, for their good. They are oblig'd to be countable to the Church for their Administration, and censurable by her if they be found to Malverse. They should be careful of the Sick, and they should timeously give Notice to the Minister and Elders to visit them, and, if in Straits, they should relieve them. They should be Assistant to the Minister and Elders in Judgment, by Information and Advice; yet they must not make a Stretch beyond the Bounds of their Station, which differs both from the Minister and Elders.

I shall conclude with what we have in *Mat.* 24. 45, 46, 47. *Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due Season? Blessed is that Servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him Ruler over all his Goods.*



A
P O E M

U P O N

The Metaphor of Ministers being
compared to Shepherds.

*O Faithful Shepherds of the bleating Flock,
Whose Care has been to feed on Age's Rock?
Where Food in Plenty, and Springs rushing be,
E're from the Second of the blessed Three.
Keep still your Flock with most sincere Desires,
From Robbers roving like the heavenly Fires,
That by fits one Flash succeeds as one expires. }
With their great Cunning, waits them to ensnare,
By their Deceit and Fraud ply'd here and there.
Here find they shelter from each chilling Breeze,
And from the Winter's mighty raging Freeze.
There they'll be safe from every Thunder crack, }
Tho' out it burst, and in great Grumbings brack;
With flashing Flames that will all Straglers wrack. }
Kind Providence doth for the Flock prepare,
All that's for Comfort and their present Fare;*

T.

To fit the Flock to travel on to Bliss,
 Where Floods of Comforts rushing they'll not miss.
 On Sharon's Rose they pasture in their Way,
 And Valley Lilly that bloometh ever gay.
 The purling Springs, that from the Rock do flow,
 Refresh them still, when scorched here below.
 Ply hard, O Shepherds ; and with ardor pray,
 For Strength to them to climb the milky Way :
 See to the Weak that Cordials you give,
 Their sinking Spirits to rouse and relieve.
 Clead you the tatter'd, when Need doth demand ;
 And feed the Hungry with a liberal Hand.
 Prop up the Feeble, and to them Strength restore,
 With Views of Comforts, they have them before.
 On their Wounds drop Gilead's sovereign Balm,
 Which ranker'd Souls mightily doth Calm.
 Now to the Drowsie Stimulatings give,
 That them from Lethargy you may relieve.
 The Vile from Clean separate by your Club ;
 Till with brine Tears their Spots they do off rub :
 For such do sap, and undermine God's Law,
 And slight his Threatnings given us to aw.
 'Tis vain to struggle with the God of Might,
 Who can on Foes pour Thunderings and Light.
 If once his Breath heave with a swelling Tide,
 He'll cause his Judgments over them to ride.
 Its fit the Flock should still their Ears incline,
 When Pastors Lips drop like the generous Wine :
 With dewey Cheeks God's Truths they do unfold,
 That are more precious than the yellow Gold.
 None of the Flock so learned but should hear,
 God's Shepherds who his Message to them bear,
 God them ordain'd, who doth nothing amiss ;
 For that great Mercy we ought him to bless.

Those

Those low sunk Souls to hear have no Desire,
Shall find their Folly in eternal Fire.

Wing mortal Man, and with Endeavours fly,
Beyond the Province of Mortality.

For Death tours round with its Arms unconfin'd,
To clear and sweep the Earth of all Mankind.

Our rolling Days like the swift Waters glide,
Nor can we stop their ever ebbing Tide.

Our Time fast springs with a most mighty Wing,
And round about us Death's loud Thundrings ring.

Its gloomy Vail will overspread our sight,
And seal our Eyes with a long lasting Night.

For faithful Pastors there's laid up a Crown,
That will them load with Glory and Renown.

Their Profelytes will brighten their Diadem,
And on them shine with a bright radiant Beam.

Their Comforts rest not in the shew of Things,
They'll enjoy Glory in its fullest Springs.

On Christ's right Hand there shall they have their
Place,

Charm'd with the Rays of their dear Saviour's Face:
With Melody they will for ever sing,

In Praise of him that doth for ever Reign.

Wo to the Shepherds, that neglect the Flock;

That only for the Fleece do bend their Plot.

To gloomy Shades God will them surely throw,

Where scorching Flames still flashing on them blow.

The bitter Curses of those Souls they lost,

Like fiery Darts into their Souls they tost.

The Devils there upbraid them for their loss;

Which unto them will be a mighty cross.

No Thought of Man at all its utmost Reach,

Nor Words express it at their furthest Stretch,

The Torments that the damn'd do undergo,

Into the fiery Flames of Hell below.

It will oppress and sadly rack the Mind,
 To think no Succour nor Relief they'll find.
 What dismal Groans of Ghosts and racking Pains,
 Will they now find that are confin'd to Chains;
 And are then plac'd into that dire Abode,
 To suffer Vengeance of an angry God?
 That dreadful Gulph, low as the Centre lies,
 By far much deeper than Earth to the Skies;
 Such loud Laments would rent the liquid Air,
 Into that place they shall for ever bear;
 All that within that gloomy Deep remain,
 Despair of Pardon, and are sure of Pain.
 No Creature can express nor surely know,
 The Torments that the damn'd endure below;
 It surely is a most tormenting Pain,
 Which those poor Wretches must for e'er sustain.
 Their Offence being against the just God,
 For which they must endure a weighty Rod.
 Conscience such Lashes gives to those in Hell,
 Which are beyond the Power of Tongue to tell:
 Their ruffled Souls eternally will groan,
 Under the Pressure of the Holy One:
 Wrapt up in Flames into a brimstone Pile,
 From which there's no Retreat nor yet Exile.
 A thundring God will make the damn'd to shiver,
 With Horror dreadful at his Justice ever;
 When of God's Wrath they shall find the sore lash,
 And Hell's great Flames shall round about them flash.
 There liquid Lakes of burning Sulphur flow,
 Fed by the fiery Springs that boil below.
 When the last Trumpet sounding we shall hear,
 Bodies and Souls united must appear;
 Think how that your Hearts will then thro' and
 thrill,
 When the Heav'nly Trumpet sounds loud and shrill,
 And

And thundering Cracks do grumble in the Air :
 'Twill plunge and sink the Wicked in Despair.
 The huge Rocks will rend their Sides asunder,
 And the Earth's Flames flash the Globe us under,
 With Fires down hurling through the Atmosphere.
 And black Clouds of Smoke driving here and there.
 Surely the World will tremble with its vast Load,
 When forth to judge comes a most righteous God.
 The Graves and Seas must render up their Dead,
 For to be judged by the great Churches Head.
 When the awful Voice of the Judge takes Way,
 To raise the Dead out from their Beds of Clay.
 The Godly shall in Judgment first appear,
 Enter the Joys prepar'd for you they'll bear.
 The Judge will doom the Wicked into Hell,
 The Torments there are too prolix to tell.
 He will them judge for each committed Crime,
 Enquire into the Manner, Place and Time.
 Then must the Wicked all their Acts reveal,
 Loth to confess, unable to conceal.
 From the first Moment of their vital Breath,
 To their last Hour of unrepenting Death :
 With him they'll reckon that heav'd the pond'rous
 Sphere,
 And launch'd Earth's Globe to float in curling Air,
 Ev'n with that God whom all the Storms obey,
 And jarring Winds to him at once give Way.
 He will them plunge into the gloomy Deep,
 Where they eternally shall howl and weep :
 In Adamantine Chains they shall be bound,
 And in Hell's Flames feel the eternal Wound,
 With gloomy Race in subterraneous Cell,
 In the surrounding Shades of Darkness dwell,
 Hid in unwholsome Covert of dark Night,
 Never to see a Ray of Chearing Light :

Aban-

Abandon'd from God's Presence, and exil'd,
 For their Misdeeds a Punishment not Mild:
 Nor will their Pains still racking e'er be less;
 For the Damnd's Torments never do decrease:
 They still their heavy Load must undergo,
 And Burden wretch'd bear of their dismal Woe.
 Despairing Souls like fiery Darts will throw
 Curses on Shepherds brought them to Shades below.
 The fiery Fiends will them for e'er upbraid,
 For the poor Flock which they did oft mislead,
 The hottest Place in Hell will be the Part
 Of Pastors, that their Flock have not at Heart,
 O Shepherds, may this still be now your Care,
 To see that your Flock feed on heavenly Fare.
 Feed still your Flock with the heavenly Store,
 That in the Scriptures is treasured them for.
 Dart ye their Bosom still with Divine Fire,
 And kindle for Heav'n in them great Desire.
 I'll to the Rock of Ages ply for Aid,
 Lowly through him who hath the Saints Debt pay'd.
 With holy Rapture store thou still my Mind,
 That I adoring may Acceptance find.
 With Live-coal from thy Altar my Lips touch,
 To trump thy Praise which none can do too much.
 Thy Spirit guide me in that heav'nly Strain,
 And furnish richly with a praying Vein,
 That I may still to thee my Case impart,
 It rushing from a pure and sincere Heart.
 Adorn thy Pastors with the Graces gay,
 That they may flourish like the Flowers in May.
 O feed the Flock, and let them ever be,
 Under the Light of thy most gracious Eye.
 O God! so fit their Souls, that they may prove
 A pit'd Object of thy Grace and Love.

And

Lord lead them Captive by thy lovely Chains,
 And fit them for to sing the Heav'nly Strains.
 O God! do thou thy poor Servants inspire,
 With some Thing more than that of Natures Fire,
 Prepare their Souls 'gainst the triumphant Day,
 Adorn thou them with all the Graces gay.
 Set free their Souls from Things below, and all
 That we deluded Mortals Pleasure call.
 O! that they may no longer Heav'n defy,
 Nor force unwilling Vengeance from the Sky.
 Through parting Clouds send thou their Souls away,
 With rapid Speed unto the Son of May.
 Steering through whistling Winds their equal
 Flight,
 Springing aloft to the Ætherial Height.
 Help to embark, at thy inviting Gale,
 Their Pendants loose; give them a swollen Sail.
 While they into the Way to Heav'n essay,
 Pass awful Gulphs, Lord smooth their painful Way.
 Celestial Dove, Divine Assistance bring,
 Support them on thy strong extended Wing.
 O! Source of Beings, and the Mind Supreme,
 Let them among thy Children have a Name.
 Give Life Divine, and intellectual Sight,
 Impart unto their Soul thy Heav'nly Light.
 Thy Lustre can most easily dispel,
 The Clouds of Error and the Gloom of Hell.
 Unvail thy self, display thy native Charms,
 Dispersing Blessings with indulgent Arms.
 Let all the Creatures still him magnify,
 That great Jehovah who doth Rule on High,
 In Substance One, and yet in Persons Three,
 To him for ever let all Glory be.

F I N I S.

E R R A T A.

PAGE 19. Line 22. for Minister, read
Ministers. Page 23. Line 11. for a Mi-
ster, read Ministers. Page 33. Line 15. for a
Minister, read Ministers. Page 51. Line 22.
for Apostolical Manner, read Analytical Man-

